

THE DOCTRINES
AND
DISCIPLINE

OF THE
Methodist Episcopal Church

1900

WITH AN APPENDIX

EDITED BY BISHOP ANDREWS

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EPISCOPAL ADDRESS.

To the Members of the Methodist Episcopal Church:

DEARLY BELOVED BRETHREN: We esteem it our privilege and duty most earnestly to recommend to you this volume, which contains the DOCTRINE and DISCIPLINE of our Church, both of which, as we believe, are agreeable to the word of God, the only and the sufficient rule of faith and practice. Yet the Church, using the liberty given to it by its Lord, and taught by the experience of a long series of years and by observations made on ancient and modern Churches, has from time to time modified its Discipline so as better to secure the end for which it was founded.

We believe that God's design in raising up the Methodist Episcopal Church in America was to evangelize the continent and spread scriptural holiness over these lands. As a proof hereof we have seen since that time an extraordinary work of God extending throughout all the United States and

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Territories, and throughout the British possessions of North America, and also the planting of successful Missions in South America and in Mexico. Moreover, the Methodist Episcopal Church, in its organic form and in spiritual power, has been successfully planted in Africa, Asia, and Europe, and God has given it great prosperity in those countries.

During the period in which this work has been thus extending, the Church has revised and enlarged its legislation to meet the new demands created by its own success, as well as by the ever-new conditions of the diverse peoples among whom it strives to build up the kingdom of God. Our Book of Discipline, at first small and simple, has thus gradually become larger, more varied in its topics, and more important by reason of the magnitude of the activities which it regulates. Its provisions for our expanding educational, missionary, and publishing work are illustrations of this statement.

The peculiar Constitution and Administrative Rules of our Church, to which its prosperity is largely due, require careful study. The Itinerant Ministry, the Sub-pastorate through Classes, the Episcopacy, the Presiding Eldership, the Con-

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ferences in their gradation, the Local Ministry, the Judicial Administration, the Interdependence of the Ministry and the Laity, with the well-defined duties and rights of each, are severally parts of a coherent system which cannot be duly valued, profitably used, or wisely modified except by those who through loving and faithful care have become familiar with it both as a living whole and in its manifold details.

We therefore earnestly wish that this volume may be found in the house of every Methodist ; and the more so because it contains the Articles of Religion maintained more or less, in part or in whole, by every evangelical Church in the world.

The Order of Worship herein set forth we commend to your scrupulous observance. In substance, it has been received from our Fathers, has been approved by the sober judgment and enjoined by the supreme authority of the Church, and, if uniformly observed, will continue to be both a token and bond of unity throughout our widespread communion.

We are not willing that you should be ignorant of any of our Doctrines or of any part of our Discipline, but desire you to read, mark, learn, and inwardly digest the whole. You ought, next to

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the Holy Scriptures, to understand the Articles of Religion and the Rules of the Church to which you belong.

We remain your very affectionate Brethren and Pastors,

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HISTORICAL STATEMENT.

THE doctrine and spirit of Primitive Christianity have existed at different times and in different degrees in all branches of the kingdom of Christ among men. They were embodied in a new form on this wise:

“In 1729 two young men in England, reading the Bible, saw they could not be saved without holiness, followed after it, and incited others so to do. In 1737 they saw, likewise, that men are justified before they are sanctified; but still holiness was their object. God then thrust them out to raise a holy people.”

This was the rise of Methodism, as given in the words of its founders, John and Charles Wesley, of Oxford University, and Presbyters of the Church of England. Their evangelical labors were accompanied by an extraordinary divine influence; other Ministers and many Lay Preachers were raised up to aid them; and throughout England and in Scotland and Ireland arose *United Societies* of men having the form and seeking the power of godliness. These subsequently became the Wesleyan Churches of Great Britain.

In the year 1766 Philip Embury, a Wesleyan Local Preacher from Ireland, began to preach in New York city and formed a Society, now the John Street Church. Another Local Preacher, Thomas Webb, captain in the British army, soon joined him, and also preached elsewhere in the city and its vicinity. About the same time

HISTORICAL STATEMENT.

Robert Strawbridge, from Ireland, settled in Frederick County, Maryland, preaching there and forming Societies. In 1769 Mr. Wesley sent to America two Itinerant Preachers, Richard Boardman and Joseph Pilmoor, and in 1771 two others, Francis Asbury and Richard Wright. The work thus begun was signally owned of God, so that, at the close of the Revolutionary War, the number of Traveling Preachers was about eighty, and of Members in Society about fifteen thousand.

When the independence of the United States was acknowledged by the treaty of 1783, the American Methodists, most of whom had been members of the Church of England, were, according to the express declaration of Mr. Wesley, "totally disentangled both from the State and the English hierarchy." He added: "They are now at full liberty simply to follow the Scriptures and the Primitive Church; and we judge it best that they should stand fast in that liberty wherewith God has so strangely made them free." The parish clergy had mostly returned to England. The Methodist Societies were without ordained Pastors, and "for hundreds of miles together" were destitute of the Christian Sacraments. As his children in the Gospel, they appealed to Mr. Wesley for advice and help.

He responded by ordaining the Revs. Richard Whatcoat and Thomas Vasey as Presbyters (or Elders) for America; and also (since he preferred the Episcopal form of Church government) by setting apart, by prayer and the imposition of hands, the Rev. Thomas Coke, Doctor of Civil Law, and a Presbyter of the Church of England, to be a Superintendent, "to preside over the flock of Christ" in America. In these services he was assisted by other ordained ministers. He also commissioned Dr. Coke to ordain, as joint Superintendent with himself,

HISTORICAL STATEMENT.

the Rev. Francis Asbury, then General Assistant for the American Societies. Mr. Wesley also prepared "Articles of Religion" and a "Sunday Service," both abbreviated from the Book of Common Prayer of the Church of England. In the "Sunday Service" were included forms for the Administration of the Sacraments and for the ordination of Ministers.

At the "Christmas Conference," begun in Baltimore, Maryland, December 24, 1784, sixty Preachers met Dr. Coke and his companions. The plan of Mr. Wesley was submitted to them, and was unanimously and heartily approved. Thereupon they organized the METHODIST EPISCOPAL CHURCH, and adopted the Articles of Religion and the Sunday Service prepared by Mr. Wesley, adding to the Articles one containing a recognition of the new Civil Government, and inserting in the Ritual a prayer for the Supreme Rulers of the United States. They also enacted all laws necessary for the government of the new Church. Mr. Asbury was elected to the Episcopal office conjointly with Dr. Coke, by whom, with the assistance of several Presbyters, he was duly consecrated a Bishop. Others were ordained Deacons, and thirteen were elected, and either then or soon thereafter were duly ordained Elders, two of them for missionary work in Nova Scotia and one for like work in Antigua, in the West Indies.

Such was the origin of the Methodist Episcopal Church, the first with an Episcopal form of government to attain an independent existence in the new Republic. While its polity and administrative rules have from time to time been modified to meet changing conditions and opportunities, it remains unchanged in doctrine and in ministerial offices. Coeval with the Republic, it has expanded with it, and ministered to its moral and religious life. At this date (1900) its communicants, not including

HISTORICAL STATEMENT.

adherents, number more than two and three quarter millions. Other Methodist Churches, derived from the original root, flourish by its side. Obviously its founders were wise and godly men, fulfilling the purpose of the great Head of the Church.

It has always believed that the only infallible proof of the legitimacy of any branch of the Christian Church is in its ability to seek and to save the lost and to disseminate the Pentecostal spirit and life. Its chief stress has ever been laid, not upon forms, but upon the essentials of religion. It holds that true Churches of Christ may differ widely in ceremonies, ministerial orders, and government. Its members are allowed freedom of choice among the debated modes of Baptism. If any member has scruples against receiving the Lord's Supper kneeling, he is permitted to receive it standing or sitting. In ordinary worship its people are invited to unite in extemporary prayer, but for the Administration of the Sacraments, Ordinations, the Solemnization of Matrimony, the Burial of the Dead, and other special services, a Liturgy, much of which has been sanctioned by the universal Church from most ancient times, is appointed.

The sole object of the rules, regulations, and usages of the Methodist Episcopal Church is that it may fulfill to the end of time its original divine vocation as a leader in evangelization, in all true reforms, and in the promotion of fraternal relations among all branches of the one Church of Jesus Christ, with whom it is a coworker in the spiritual conquest of the world for the Son of God.

PART I.
THE CHURCH.

(2)

- I. ARTICLES OF RELIGION.
- II. GENERAL RULES.
- III. SPECIAL ADVICES.
- IV. MEMBERSHIP.
- V. WORSHIP.

CHAPTER I.

ARTICLES OF RELIGION.

I. Of Faith in the Holy Trinity.

¶ 1. There is but one living and true God, everlasting, without body or parts, of infinite power, wisdom, and goodness; the maker and preserver of all things, visible and invisible. And in unity of this Godhead there are three persons, of one substance, power, and eternity—the Father, the Son, and the Holy Ghost.

II. Of the Word, or Son of God, who was made very Man.

¶ 2. The Son, who is the Word of the Father, the very and eternal God, of one substance with the Father, took man's nature in the womb of the blessed Virgin; so that two whole and perfect natures, that is to say, the Godhead and Manhood, were joined together in one person, never to be divided; whereof is one Christ, very God and very Man, who truly suffered, was crucified, dead, and buried, to reconcile his Father to us, and to be a sacrifice, not only for original guilt, but also for the actual sins of men.

III. Of the Resurrection of Christ.

¶ 3. Christ did truly rise again from the dead, and took again his body, with all things appertaining to the perfection of man's nature, wherewith he ascended into heaven, and there sitteth until he return to judge all men at the last day.

IV. *Of the Holy Ghost.*

¶ 4. The Holy Ghost, proceeding from the Father and the Son, is of one substance, majesty, and glory with the Father and the Son, very and eternal God.

V. *The Sufficiency of the Holy Scriptures for Salvation.*

¶ 5. The Holy Scriptures contain all things necessary to salvation; so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man that it should be believed as an article of faith, or be thought requisite or necessary to salvation. In the name of the Holy Scriptures we do understand those canonical books of the Old and New Testament of whose authority was never any doubt in the Church. The names of the canonical books are:

Genesis, Exodus, Leviticus, Numbers, Deuteronomy, Joshua, Judges, Ruth, The First Book of Samuel, The Second Book of Samuel, The First Book of Kings, The Second Book of Kings, The First Book of Chronicles, The Second Book of Chronicles, The Book of Ezra, The Book of Nehemiah, The Book of Esther, The Book of Job, The Psalms, The Proverbs, Ecclesiastes or the Preacher, Cantica or Song of Solomon, Four Prophets the greater, Twelve Prophets the less.

All the books of the New Testament, as they are commonly received, we do receive and account canonical.

VI. *Of the Old Testament.*

¶ 6. The Old Testament is not contrary to the New; for both in the Old and New Testament everlasting life is offered to mankind by Christ, who is the only Mediator between God and man, being both God and

Man. Wherefore they are not to be heard who feign that the old fathers did look only for transitory promises. Although the law given from God by Moses as touching ceremonies and rites doth not bind Christians, nor ought the civil precepts thereof of necessity be received in any commonwealth; yet, notwithstanding, no Christian whatsoever is free from the obedience of the commandments which are called moral.

VII. *Of Original or Birth Sin.*

¶ 7. Original sin standeth not in the following of Adam (as the Pelagians do vainly talk), but it is the corruption of the nature of every man, that naturally is engendered of the offspring of Adam, whereby man is very far gone from original righteousness, and of his own nature inclined to evil, and that continually.

VIII. *Of Free Will.*

¶ 8. The condition of man after the fall of Adam is such that he cannot turn and prepare himself, by his own natural strength and works, to faith, and calling upon God; wherefore we have no power to do good works, pleasant and acceptable to God, without the grace of God by Christ preventing us, that we may have a good will, and working with us, when we have that good will.

IX. *Of the Justification of Man.*

¶ 9. We are accounted righteous before God only for the merit of our Lord and Saviour Jesus Christ, by faith, and not for our own works or deservings. Wherefore, that we are justified by faith only is a most wholesome doctrine, and very full of comfort.

X. *Of Good Works.*

¶ 10. Although good works, which are the fruits of faith, and follow after justification, cannot put away our sins, and endure the severity of God's judgments; yet are they pleasing and acceptable to God in Christ, and spring out of a true and lively faith, insomuch that by them a lively faith may be as evidently known as a tree is discerned by its fruit.

XI. *Of Works of Supererogation.*

¶ 11. Voluntary works—besides, over, and above God's commandments—which are called works of supererogation, cannot be taught without arrogancy and impiety. For by them men do declare that they do not only render unto God as much as they are bound to do, but that they do more for his sake than of bounden duty is required: whereas Christ saith plainly, When ye have done all that is commanded of you, say, We are unprofitable servants.

XII. *Of Sin after Justification.*

¶ 12. Not every sin willingly committed after justification is the sin against the Holy Ghost, and unpardonable. Wherefore, the grant of repentance is not to be denied to such as fall into sin after justification: after we have received the Holy Ghost, we may depart from grace given, and fall into sin, and, by the grace of God, rise again and amend our lives. And therefore they are to be condemned who say they can no more sin as long as they live here; or deny the place of forgiveness to such as truly repent.

XIII. *Of the Church.*

¶ 13. The visible Church of Christ is a congregation of faithful men in which the pure word of God is preached, and the Sacraments duly administered according to Christ's ordinance, in all those things that of necessity are requisite to the same.

XIV. *Of Purgatory.*

¶ 14. The Romish doctrine concerning purgatory, pardon, worshiping and adoration, as well of images as of relics, and also invocation of saints, is a fond thing, vainly invented, and grounded upon no warrant of Scripture, but repugnant to the word of God.

XV. *Of Speaking in the Congregation in such a Tongue as the People understand.*

¶ 15. It is a thing plainly repugnant to the word of God, and the custom of the primitive Church, to have public prayer in the Church, or to administer the Sacraments, in a tongue not understood by the people.

XVI. *Of the Sacraments.*

¶ 16. Sacraments ordained of Christ are not only badges or tokens of Christian men's profession, but rather they are certain signs of grace, and God's good will toward us, by the which he doth work invisibly in us, and doth not only quicken, but also strengthen and confirm, our faith in him.

There are two Sacraments ordained of Christ our Lord in the Gospel; that is to say, Baptism and the Supper of the Lord.

Those five commonly called Sacraments, that is to say, confirmation, penance, orders, matrimony, and ex-

treme unction, are not to be counted for Sacraments of the Gospel; being such as have partly grown out of the *corrupt* following of the Apostles, and partly are states of life allowed in the Scriptures, but yet have not the like nature of Baptism and the Lord's Supper, because they have not any visible sign or ceremony ordained of God.

The Sacraments were not ordained of Christ to be gazed upon, or to be carried about; but that we should duly use them. And in such only as worthily receive the same they have a wholesome effect or operation: but they that receive them unworthily, purchase to themselves condemnation, as St. Paul saith, 1 Cor. xi, 29.

XVII. *Of Baptism.*

¶ 17. Baptism is not only a sign of profession and mark of difference whereby Christians are distinguished from others that are not baptized; but it is also a sign of regeneration or the new birth. The baptism of young children is to be retained in the Church.

XVIII. *Of the Lord's Supper.*

¶ 18. The Supper of the Lord is not only a sign of the love that Christians ought to have among themselves one to another, but rather is a Sacrament of our redemption by Christ's death; insomuch that, to such as rightly, worthily, and with faith receive the same, the bread which we break is a partaking of the body of Christ; and likewise the cup of blessing is a partaking of the blood of Christ.

Transubstantiation, or the change of the substance of bread and wine in the Supper of our Lord, cannot be proved by Holy Writ, but is repugnant to the plain

words of Scripture, overthroweth the nature of a Sacrament, and hath given occasion to many superstitions.

The body of Christ is given, taken, and eaten in the Supper, only after a heavenly and spiritual manner. And the means whereby the body of Christ is received and eaten in the Supper is faith.

The Sacrament of the Lord's Supper was not by Christ's ordinance reserved, carried about, lifted up, or worshiped.

XIX. Of both Kinds.

¶ 19. The Cup of the Lord is not to be denied to the Lay People; for both the parts of the Lord's Supper, by Christ's ordinance and commandment, ought to be administered to all Christians alike.

XX. Of the one Oblation of Christ, finished upon the Cross.

¶ 20. The offering of Christ, once made, is that perfect redemption, propitiation, and satisfaction for all the sins of the whole world, both original and actual; and there is none other satisfaction for sin but that alone. Wherefore the sacrifice of masses, in the which it is commonly said that the priest doth offer Christ for the quick and the dead, to have remission of pain or guilt, is a blasphemous fable and dangerous deceit.

XXI. Of the Marriage of Ministers.

¶ 21. The Ministers of Christ are not commanded by God's law either to vow the estate of single life, or to abstain from marriage: therefore it is lawful for them, as for all other Christians, to marry at their own discretion, as they shall judge the same to serve best to godliness.

XXII. *Of the Rites and Ceremonies of Churches.*

¶ 22. It is not necessary that rites and ceremonies should in all places be the same, or exactly alike; for they have been always different, and may be changed according to the diversity of countries, times, and men's manners, so that nothing be ordained against God's word. Whosoever, through his private judgment, willingly and purposely doth openly break the rites and ceremonies of the Church to which he belongs, which are not repugnant to the word of God, and are ordained and approved by common authority, ought to be rebuked openly (that others may fear to do the like), as one that offendeth against the common order of the Church, and woundeth the consciences of weak brethren.

Every particular Church may ordain, change, or abolish rites and ceremonies, so that all things may be done to edification.

XXIII. *Of the Rulers of the United States of America.*

¶ 23. The President, the Congress, the General Assemblies, the Governors, and the Councils of State, *as the Delegates of the People*, are the Rulers of the United States of America, according to the division of power made to them by the Constitution of the United States, and by the Constitutions of their respective States. And the said States are a sovereign and independent Nation, and ought not to be subject to any foreign jurisdiction.*

* As far as it respects civil affairs we believe it the duty of Christians, and especially of all Christian Ministers, to be subject to the supreme authority of the country where they may reside, and to use all laudable means to enjoin obedience to the powers that be; and therefore it is expected that all our Preachers and People, who may be under the British or any other Government, will behave themselves as peaceable and orderly subjects.

XXIV. *Of Christian Men's Goods.*

¶ 24. The riches and goods of Christians are not common, as touching the right, title, and possession of the same, as some do falsely boast. Notwithstanding, every man ought, of such things as he possesseth, liberally to give alms to the poor, according to his ability.

XXV. *Of a Christian Man's Oath.*

¶ 25. As we confess that vain and rash swearing is forbidden Christian men by our Lord Jesus Christ and James his Apostle; so we judge that the Christian religion doth not prohibit, but that a man may swear when the magistrate requireth, in a cause of faith and charity, so it be done according to the Prophet's teaching, in justice, judgment, and truth.

CHAPTER II.

THE GENERAL RULES.

The Nature, Design, and General Rules of our United Societies.*

¶ 26. In the latter end of the year 1739 eight or ten persons who appeared to be deeply convinced of sin, and earnestly groaning for redemption, came to Mr. Wesley in London. They desired, as did two or three more the next day, that he would spend some time

* The United Societies founded in this country by the apostolic Asbury and his colaborers were, in 1784, organized into the Methodist Episcopal Church. But in this chapter, and occasionally elsewhere in the Discipline, the words *Society* and *Societies* are retained as the equivalent of the words *Church* and *Churches*, both as a convenience, and as a memorial of our early ecclesiastical life.—Com. of Revision, 1892.

with them in prayer, and advise them how to flee from the wrath to come, which they saw continually hanging over their heads. That he might have more time for this great work, he appointed a day when they might all come together; which from thenceforward they did every week, namely, on *Thursday*, in the evening. To these, and as many more as desired to join with them (for their number increased daily), he gave those advices from time to time which he judged most needful for them; and they always concluded their meeting with prayer suited to their several necessities.

¶ 27. This was the rise of the UNITED SOCIETY, first in Europe, and then in America. Such a society is no other than *“a company of men having the form and seeking the power of godliness, united in order to pray together, to receive the word of exhortation, and to watch over one another in love, that they may help each other to work out their salvation.”*

¶ 28. That it may the more easily be discerned whether they **are** indeed working out their own salvation, each Society is divided into smaller companies, called Classes, according to their respective places of abode. There are about twelve persons in a Class, one of whom is styled THE LEADER. It is his duty,

§ 1. To see each person in his Class once a week at least; in order, (1.) To inquire how his soul prospers. (2.) To advise, reprove, comfort, or exhort, as occasion may require. (3.) To receive what he is willing to give toward the relief of the Preachers, Church, and poor.*

§ 2. To meet the Ministers and the Stewards of the

* This part refers to towns and cities, where the poor are generally numerous and Church expenses considerable.

Society once a week; in order, (1.) To inform the Minister of any that are sick, or of any that walk disorderly and will not be reprov'd. (2.) To pay the Stewards what he has received of his Class in the week preceding.

¶ 29. There is only one condition previously required of those who desire admission into these Societies—"a desire to flee from the wrath to come, and to be saved from their sins." But wherever this is really fixed in the soul it will be shown by its fruits.

¶ 30. It is therefore expected of all who continue therein that they shall continue to evidence their desire of salvation,

First: By doing no harm, by avoiding evil of every kind, especially that which is most generally practiced; such as,

The taking of the name of God in vain.

The profaning the day of the Lord, either by doing ordinary work therein or by buying or selling.

Drunkenness, buying or selling spirituous liquors, or drinking them, unless in cases of extreme necessity.

Slaveholding; buying or selling slaves.

Fighting, quarreling, brawling, brother going to law with brother; returning evil for evil, or railing for railing; the using many words in buying or selling.

The buying or selling goods that have not paid the duty.

The giving or taking things on usury—that is, unlawful interest.

Uncharitable or unprofitable conversation; particularly speaking evil of Magistrates or of Ministers.

Doing to others as we would not they should do unto us.

Doing what we know is not for the glory of God, as:

The putting on of gold and costly apparel.

The taking such diversions as cannot be used in the name of the Lord Jesus.

The singing those songs, or reading those books, which do not tend to the knowledge or love of God.

Softness and needless self-indulgence.

Laying up treasure upon earth.

Borrowing without a probability of paying; or taking up goods without a probability of paying for them.

¶ 31. It is expected of all who continue in these Societies that they shall continue to evidence their desire of salvation,

Second: By doing good; by being in every kind merciful after their power; as they have opportunity, doing good of every possible sort, and, as far as possible, to all men:

To their bodies, of the ability which God giveth, by giving food to the hungry, by clothing the naked, by visiting or helping them that are sick or in prison:

To their souls, by instructing, reproving, or exhorting all we have any intercourse with; trampling under foot that enthusiastic doctrine, that "we are not to do good unless *our hearts be free to it.*"

By doing good, especially to them that are of the household of faith or groaning so to be; employing them preferably to others; buying one of another; helping each other in business; and so much the more because the world will love its own and them *only*.

By all possible diligence and frugality, that the Gospel be not blamed.

By running with patience the race which is set before them, denying themselves, and taking up their cross daily; submitting to bear the reproach of Christ,

to be as the filth and offscouring of the world; and looking that men should say all manner of evil of them *falsely*, for the Lord's sake.

¶ 32. It is expected of all who desire to continue in these Societies that they shall continue to evidence their desire of salvation,

Third: By attending upon all the ordinances of God; such are,

The Public Worship of God;

The Ministry of the Word, either read or expounded;

The Supper of the Lord;

Family and private Prayer;

Searching the Scriptures;

Fasting or Abstinence.

¶ 33. These are the General Rules of our Societies; all which we are taught of God to observe, even in his written word, which is the only rule, and the sufficient rule, both of our faith and practice. And all these we know his Spirit writes on truly awakened hearts. If there be any among us who observes them not, who habitually breaks any of them, let it be known unto them who watch over that soul as they who must give an account. We will admonish him of the error of his ways. We will bear with him for a season. But if then he repent not, he hath no more place among us. We have delivered our own souls.

CHAPTER III. SPECIAL ADVICES.

I. Temperance.

¶ 34. Temperance, in its broader meaning, is distinctively a Christian virtue, enjoined in the Holy Scriptures. It implies a subordination of all the emotions, passions, and appetites to the control of reason and conscience. Dietetically, it means a wise use of suitable articles of food and drink, with entire abstinence from such as are known to be hurtful. Both science and human experience agree with the Holy Scriptures in condemning all alcoholic beverages as being neither useful nor safe. The business of manufacturing and of vending such liquors is also against the principles of morality, political economy, and the public welfare. We therefore regard voluntary total abstinence from all intoxicants as the true ground of personal temperance, and complete legal prohibition of the traffic in alcoholic drinks as the duty of civil government. We heartily approve of all lawful and Christian efforts to save society from the manifold and grievous evils resulting from intemperance, and earnestly advise our people to cooperate in all measures which may seem to them wisely adapted to secure that end. We refer to our General Rule on this subject (¶ 30), and affectionately urge its strict observance by all our Members. Finally, we are fully persuaded that, under God, hope for the ultimate suc-

cess of the Temperance Reform rests chiefly upon the combined and sanctified influence of the Family, the Church, and the State.

II. Dress.

¶ 35. Let all our people be exhorted to conform to the spirit of the apostolic precept, not to adorn themselves "with gold, or pearls, or costly array" (1 Tim. ii, 9).

III. Marriage.

¶ 36. We do not prohibit our people from marrying persons who are not of our Church, provided such persons have the form, and are seeking the power, of godliness; but we are determined to discourage their marrying persons who do not come up to this description. Many of our Members have married *unawakened* persons. This has produced bad effects; they have been either hindered for life, or have turned back to perdition.

¶ 37. To discourage such marriages, 1. Let every Minister publicly enforce the Apostle's caution, "Be ye not unequally yoked together with unbelievers" (2 Cor. vi, 14). 2. Let all be exhorted to take no step in so weighty a matter without advising with the more serious of their brethren.

¶ 38. In general a woman ought not to marry without the consent of her parents. Yet there may be exceptions. For if, 1. A woman believe it to be her duty to marry; if, 2. Her parents absolutely refuse to let her marry any Christian: then she may, nay, ought to marry without their consent. Yet even then a Methodist Minister ought not to be married to her.

IV. Divorce.

¶ 39. No divorce, except for adultery, shall be regarded by the Church as lawful; and no Minister shall solemnize marriage in any case where there is a divorced wife or husband living; but this rule shall not be applied to the innocent party to a divorce for the cause of adultery, nor to divorced parties seeking to be reunited in marriage.

V. Slavery.

¶ 40. We declare that we are as much as ever convinced of the great evil of Slavery. We believe that the buying, selling, or holding of human beings, to be used as chattels, is contrary to the laws of God and nature, and inconsistent with the Golden Rule, and with that Rule in our Discipline which requires all who desire to continue among us to "do no harm," and to "avoid evil of every kind." We therefore affectionately admonish all our Ministers and people to keep themselves pure from this great evil, and to seek its extirpation by all lawful and Christian means.

CHAPTER IV.

MEMBERSHIP.

I. Reception on Probation.

¶ 41. In order to prevent improper persons from gaining admission into the Church, and in order to the exercise of the power of godly admonition and discipline (¶ 444),

§ 1. Let great care be taken in receiving persons on Probation, and let no one be enrolled as a Probationer unless he give satisfactory evidence of an earnest desire to be saved from his sins, and to enjoy the fellowship of God's people.

§ 2. Let the Pastor and the Class Leaders see that all persons on Probation be early made acquainted with the doctrines, rules, and regulations of the Methodist Episcopal Church.

§ 3. Probationers are expected to conform carefully to all the rules and usages of the Church; they are entitled to all its spiritual privileges and aids; but they may not be members of the Quarterly Conference, nor take part in judicial proceedings except as witnesses.

II. Admission into Full Membership.

¶ 42, § 1. Let no one be admitted into Full Membership in the Church until he has been at least six months on Probation, has been recommended by the Leaders and Stewards' Meeting, or, where no such meeting is held, by his Leader, has been baptized, and, on examination by the Pastor before the Church, has given satisfactory assurances both of the correctness of his faith and of his willingness to observe and keep the rules of the Church. ¶ 445.

§ 2. Nevertheless, a Member in good standing in any Orthodox Evangelical Church desiring to unite with us may, on giving satisfactory answers to the usual inquiries (¶ 445), be received at once into Full Membership.

§ 3. Let the Pastor and the Committee on Church Records be careful to see that the names of all persons received into the Church are duly recorded; and

the Pastor shall report at each Quarterly Conference all changes that have occurred in the membership during the quarter. ¶ 193, § 26.

III. Baptized Children and the Church.

¶ 43. We hold that all children, by virtue of the unconditional benefits of the atonement, are members of the kingdom of God, and therefore graciously entitled to Baptism; but, as Infant Baptism contemplates a course of religious instruction and discipline, it is expected of all parents or guardians who present their children for Baptism that they will use all diligence in bringing them up in conformity to the word of God; and they should be solemnly admonished of this obligation, and earnestly exhorted to faithfulness therein.

¶ 44. We regard all children who have been baptized as placed in visible covenant relation to God, and under the special care and supervision of the Church.

¶ 45. The Pastor shall make an accurate register of the names of all the baptized children within his pastoral care; giving the dates of their birth and baptism, the names of their parents, and the places of their residence. And he shall give a certificate of such registration to the parents of all such children removing from his Charge, which certificate shall transfer the relation of said children to the Charge to which they are removed.

¶ 46. The Pastor shall organize the baptized children of the Church, when they shall have reached the age of ten years, or at an earlier age, when it is deemed advisable, into Classes, and appoint suitable

Leaders (male or female), whose duty it shall be to meet them in Class once a week, and instruct them in the nature, design, and obligations of Baptism, and in the truths of religion necessary to make them "wise unto salvation;" to urge them to give regular attendance upon the means of grace; to advise, exhort, and encourage them to an immediate consecration of their hearts and lives to God, and to inquire into the state of their religious experience; *provided*, that unbaptized children shall not be excluded from these Classes.

¶ 47. Whenever baptized children shall understand the obligations of religion, and shall give evidence of piety, they may be admitted into Full Membership in the Church, on the recommendation of a Leader with whom they have met at least six months in Class, upon publicly assenting before the Church to the Baptismal Covenant, and also to the usual questions on Doctrines and Discipline. ¶ 445.

¶ 48. Whenever a baptized child shall, by orphanage or otherwise, become deprived of Christian guardianship, the Pastor shall ascertain and report to the Leaders and Stewards' Meeting the facts in the case; and such provision shall be made for the Christian training of the child as the circumstances of the case admit and require.

IV. Transfer of Membership by Certificate.

¶ 49, § 1. An acceptable Member of the Church desiring to remove his membership from one Pastoral Charge to another is entitled to a Certificate from the Pastor, or, if there is no Pastor, from the Presiding Elder, in the following form:

"This certifies that A. B., the bearer, is an acceptable Member of the Methodist Episcopal Church in, and is affectionately commended to the fellowship of the Methodist Episcopal Church in, or in any other place where he may take up his residence. When admitted to another Church his relation to this Church will cease."

A footnote shall be subjoined to the Certificate as follows:

NOTE.—This is not a letter of dismissal, and does not terminate the connection of the Member with the Church which gives it.

§ 2. When a Pastor shall have received a Member on said Certificate, he shall notify the Pastor of the Church from which it was issued in the following form:

"You are hereby notified that A. B. has been duly enrolled as a Member of this Church upon a Certificate issued from the Church of which you are Pastor, and signed by"

§ 3. This Certificate of Church Membership shall not be valid for a longer period than one year; but if for any cause it has been impracticable to present it to another Church within that time, it should be renewed by the Pastor of the Church from which it was issued.

§ 4. During the time in which a Member shall hold a Certificate his membership shall be in the Church which issued said Certificate; and if charges are presented against him during this time, he cannot avoid trial thereon before said Church by presenting the Certificate to another Church. But when a Member shall have been duly received on Certificate by any Church he shall be responsible to such Church for his previous conduct.

§ 5. The Pastor shall inform Members about to change their residence that without a Certificate of Membership they will not be received as Members of the Church in another place; and shall also inform them of the period during which such Certificate will be valid, and of the conditions under which, if it has become invalid, it may be renewed.

§ 6. The Pastor who gives a Certificate shall, if practicable, give notice of the fact to the Pastor of the Charge to which the Member receiving the Certificate shall have removed. If a Member of the Church shall remove from a Charge without applying for a Certificate of Membership, the Pastor of such Charge shall, if practicable, inform the Pastor of the Charge within whose bounds said Member has taken up his residence.

§ 7. If the residence of the Member who has thus removed cannot be ascertained for one year, the words "Removed without Certificate" shall be written against his name in the Record of Church Membership; and such name shall not be counted in the returns of statistics. But membership in the Church can be terminated only by the withdrawal, expulsion, or death of the Member. Any Member of our Church having united with another Denomination, without a Note of Recommendation, shall be recorded as "Withdrawn."

§ 8. A Certificate of Membership may not be refused, if demanded by a Member removing his residence, except for reasons that justify and require judicial proceedings against such Member.

§ 9. A Certificate of Membership shall not be given unless a change of the place of holding membership is actually intended.

§ 10. A Pastor may give a Note of Recommendation

to any Member who wishes to unite with any other Evangelical Denomination.

§ 11. When any Member in good standing proposes to withdraw from the Methodist Episcopal Church he shall communicate his purpose in writing to the Pastor of the Church. On receiving such notice of withdrawal, the Pastor shall enter the fact of withdrawal upon the Record of Church Membership; and such withdrawal cannot be retracted except by consent of the Pastor and the Quarterly Conference.

§ 12. Whenever a Pastor is appointed to another Charge he may complete the record of his Pastorate by entering in the Church Record opposite the names of the members of his family who are Church Members: "Member of Pastor's family transferred to;" and enter the names on the Record of his new Charge with the note: "Member of Pastor's family transferred from"

V. Classes and Class Meetings.

¶ 50. The design of the organization of Classes and the appointment of Leaders is,

§ 1. To establish a system of pastoral oversight that shall effectively reach every Member of the Church.

§ 2. To establish and keep up a meeting for social and religious worship, for instruction, encouragement, and admonition, that shall be a profitable means of grace to our people.

§ 3. To aid, when desired, in carrying out the Financial Plan of the Church. ¶ 284.

¶ 51. The primary object of distributing the Members of the Church into Classes is to secure the sub-pastoral oversight made necessary by our itinerant economy. In order to secure this oversight,

§ 1. Let the Classes, wherever practicable, be composed of not more than twenty persons, and let the Leader report at each Quarterly Conference the condition of his Class as follows:

1. Number of Members in his Class.
2. Number of Probationers.
3. Average attendance.
4. Number habitually absent.
5. Number of Class Meetings held.
6. Number who contribute to the support of the Church.
7. Number of visits made.
8. Number of heads of families in the Class, and how many of them observe family worship.
9. Number of Church papers taken by Class Members.
10. Miscellaneous matters.

§ 2. Let each Leader be careful to inquire how every Member of his Class prospers; not only how each person outwardly observes the Rules, but also how he grows in the knowledge and love of God.

§ 3. Let the Leaders converse with their Pastors frequently and freely.

¶ 52. In order to render our Class Meetings interesting and profitable, let the Pastor, 1. Remove improper Leaders. 2. See that all the Leaders be of sound judgment and truly devoted to God.

¶ 53. In the arrangement of Class Meetings two or more Classes may meet together, and be conducted according to such plan as shall be agreed upon by the Leaders in concurrence with the Pastor.

¶ 54. Let care be observed that they do not fall into formality through the use of a uniform method. Let speaking be voluntary or the exercises conversa-

tional, the Leader taking such measures as may best assist in making the services fresh, spiritual, and of permanent religious profit.

¶ 55. Let the Leaders be directed to such a course of reading and study as shall best qualify them for their work; especially let such books be recommended as will tend to increase their knowledge of the Scriptures and make them familiar with those passages best adapted to Christian edification. Whenever practicable let the Pastors examine the Leaders in the studies recommended. (Appendix ¶ 64.)

CHAPTER V.

WORSHIP.

I. Order of Public Worship.

¶ 56. In order to establish uniformity in public worship among us on the Lord's Day,

§ 1. We earnestly recommend the following Order of Morning Service:

[N. B.—Parts inclosed in brackets may be omitted.]

1. [VOLUNTARY.]
2. SINGING from the HYMNAL, the People standing.
3. [The APOSTLES' CREED.]

I believe in God the Father Almighty, Maker of heaven and earth :

And in Jesus Christ his only Son, our Lord ; who was conceived by the Holy Ghost, born of the Virgin Mary ; suffered under Pontius Pilate, was crucified, dead, and buried ; the third day he rose from the dead ; he ascended

into heaven, and sitteth at the right hand of God the Father Almighty; from thence he shall come to judge the quick and the dead.

I believe in the Holy Ghost; the holy catholic Church, the communion of saints; the forgiveness of sins; the resurrection of the body; and the life everlasting. Amen.]

4. PRAYER, concluding with the Lord's Prayer repeated audibly by all, both Minister and People kneeling.

5. [ANTHEM.]

6. LESSON from the OLD TESTAMENT, which, if from the Psalms, may be read responsively.

7. [The GLORIA PATRI.

Glory be to the Father, and to the Son, and to the Holy Ghost; as it was in the beginning, is now, and ever shall be, world without end. Amen.]

8. LESSON from the NEW TESTAMENT.

9. COLLECTION and NOTICES.

10. SINGING from the HYMNAL, the People standing.

11. SERMON.

12. SHORT PRAYER for a blessing on the word.

13. SINGING (the People standing), closing with the DOXOLOGY.

14. The APOSTOLIC BENEDICTION.

§ 2. Let the Afternoon or Evening service follow the same order, except that either of the Scripture lessons may be omitted.

§ 3. At the service during which the Sacraments are administered any of the items of the preceding order may be omitted except singing, prayer, and the apostolic benediction.

§ 4. In administering the Sacraments, and in the Burial of the Dead, let our form of Ritual invariably be used.

§ 5. Let the people be earnestly exhorted to take part in the public worship of God: first, in singing; secondly, in prayer, in the scriptural attitude of kneeling, by the repetition of the Lord's Prayer.

§ 6. Let the Society be met, wherever it is practicable, on the Sabbath day.

II. The Spirit and Truth of Singing.

¶ 57. To guard against formality in singing,

§ 1. Choose such hymns as are proper for the occasion, and do not sing too much at once; seldom more than four or five stanzas.

§ 2. Let the tune be suited to the sentiment, and do not suffer the people to sing too slowly.

§ 3. In every Congregation let due attention be given to the cultivation of sacred music.

§ 4. Should the Pastor desire it, let the Quarterly Conference appoint annually a Committee of three or more, of which Committee the Pastor shall be chairman, and they cooperating with him shall regulate all matters relating to this part of divine worship. The action of said Committee shall be in every respect subject to the control of the Quarterly Conference.

§ 5. As singing is a part of divine worship in which all ought to unite, therefore exhort every person in the Congregation to sing, not one in ten only.

PART II.
THE CONFERENCES.

- I. THE GENERAL CONFERENCE.
- II. ANNUAL CONFERENCES.
- III. MISSION CONFERENCES.
- IV. CENTRAL MISSION CONFERENCES.
- V. DISTRICT CONFERENCES.
- VI. QUARTERLY CONFERENCES.
- VII. THE LEADERS AND STEWARDS' MEETING.
- VIII. THE OFFICIAL BOARD.

CHAPTER I.

THE GENERAL CONFERENCE.

¶ 58. The General Conference shall be composed of Ministerial and Lay Delegates.

¶ 59. The Ministerial Delegates shall consist of one Delegate for every forty-five Members of each Annual Conference, to be appointed either by seniority or choice at the discretion of such Annual Conference, yet so that such Representatives shall have traveled at least four full calendar years from the time that they were received on Trial by an Annual Conference, and are in Full Connection at the time of holding the Conference.*

¶ 60. The Lay Delegates shall consist of one Layman for each Annual Conference, except such Conferences as have more than one Ministerial Delegate, and these Conferences shall each be entitled to as many Lay Delegates as Ministerial Delegates.

¶ 61. The Lay Delegates shall be chosen by an Electoral Conference of Laymen, which shall assemble for the purpose on the third day of the session of the Annual Conference, at the place of its meeting, at its session immediately preceding that of the General Conference.

¶ 62. The Electoral Conference shall be composed

* A Transferred Minister shall not be counted twice in the same year in the basis of the election of Delegates to the General Conference, nor vote for Delegates to the General Conference in any Annual Conference where he is not counted as a part of the basis of representation, nor vote twice the same year on any constitutional question.

of one Layman from each Circuit or Station within the bounds of the Annual Conference, such Layman to be chosen by the last Quarterly Conference preceding the time of the assembling of such Electoral Conference; and on assembling, the Electoral Conference shall organize by electing a Chairman and Secretary of its own number; *provided*, that no Layman shall be chosen a Delegate either to the Electoral Conference or to the General Conference who shall be under twenty-five years of age, or who shall not have been a Member of the Church in Full Connection for the five consecutive years preceding the elections.*

¶ 63. The General Conference shall meet on the first Wednesday of May, in the year of our Lord 1900, and thenceforward on the first Wednesday in May once in four years perpetually, at such hour and in such place in the United States as the General Conference may from time to time direct; but the General Superintendents, or a majority of them, by and with the advice of two thirds of all the Annual Conferences, shall have power to call an extra session of the General Conference, to be constituted in the usual way. But if there shall be no General Superintendent, then two thirds of all the Annual Conferences shall have power to call such extra session.

¶ 64. At all times when the General Conference is met it shall take two thirds of the whole number of Ministerial and Lay Delegates to form a quorum for transacting business.

* The Secretaries of the several Annual and Electoral Conferences shall send to the Secretary of the last General Conference a certified copy of the election of Delegates and Reserves to the next General Conference, in the order of their election, as soon after the election as practicable, so that a roll of Delegates and Reserves may be prepared for the opening of the next General Conference.

¶ 65. The Ministerial and Lay Delegates shall deliberate and vote together as one body; but they shall vote separately whenever such separate vote shall be demanded by one third of either Order; and in such cases the concurrent vote of both Orders shall be necessary to complete an action.

¶ 66. One of the General Superintendents shall preside in the General Conference; but in case no General Superintendent be present the General Conference shall choose a president *pro tempore*.

¶ 67. The General Conference shall have full power to make rules and regulations for our Church under the following limitations and restrictions, namely:

§ 1. The General Conference shall not revoke, alter, nor change our Articles of Religion, nor establish any new standards or rules of doctrine contrary to our present existing and established standards of doctrine.

§ 2. The General Conference shall not allow of more than one Ministerial Representative for every fourteen Members of an Annual Conference; nor of a less number than one for every forty-five; nor of more Lay Delegates from an Annual Conference than there are Ministerial Delegates from such Annual Conference; *provided*, nevertheless, that when there shall be in any Annual Conference a fraction of two thirds the number which shall be fixed for the ratio of representation, such Annual Conference shall be entitled to an additional Delegate for such fraction; and *provided*, also, that no Conference shall be denied the privilege of one Ministerial and of one Lay Delegate.

§ 3. The General Conference shall not change nor alter any part or rule of our government so as to do away Episcopacy, nor destroy the plan of our itinerant General Superintendency; but may appoint a Mis-

¶ 67, § 4. GENERAL CONFERENCE.

sionary Bishop or Superintendent for any of our Foreign Missions, limiting his Episcopal jurisdiction to the same respectively.

§ 4. The General Conference shall not revoke nor change the General Rules of the United Societies.

§ 5. The General Conference shall not do away the privileges of our Ministers or Preachers of trial by a Committee, and of an Appeal; neither shall they do away the privileges of our Members of trial before the Society or by a Committee, and of an Appeal.

§ 6. The General Conference shall not appropriate the produce of the Book Concern, nor of the Chartered Fund, to any purpose other than for the benefit of Traveling, Supernumerary, Superannuated and Worn Out Preachers, their wives, widows, and children.

¶ 68. *Provided*, nevertheless, that upon the concurrent recommendation of three fourths of all the Members of the several Annual Conferences who shall be present and vote on such recommendation, then a majority of two thirds of the General Conference succeeding shall suffice to alter any of the above Restrictions, excepting the First Article; and also, whenever such alteration or alterations shall have been first recommended by two thirds of the General Conference, so soon as three fourths of the Members of all the Annual Conferences shall have concurred as aforesaid, such alteration or alterations shall take effect.

CHAPTER II.

THE ANNUAL CONFERENCES.

¶ 69. There are now one hundred and twenty-four Annual Conferences, and these shall severally become

bodies corporate, wherever practicable, under the authority of the laws of the States and Territories within whose bounds they are located.

¶ 70. For the purpose of representation on the Book Committee and on the General Committees for Missions, for Church Extension, and for Freedmen's Aid and Southern Education, the Annual Conferences shall be grouped into as many General Conference Districts as the General Conference may from time to time direct.

¶ 71. All Members of an Annual Conference and those on Trial therein shall attend its sessions.

¶ 72. No Annual Conference shall be organized with less than twenty effective Members.

¶ 73. The Bishops shall appoint the times for holding the Annual Conferences; but they shall allow each Annual Conference to sit one week at least.

¶ 74. Each Annual Conference shall appoint the place of its own session; but should it become necessary, from any unforeseen cause, to change the place of its session after it has been fixed by the Conference, the Pastor or Pastors in the place where the Conference was appointed to be held, and the Presiding Elder of the District, shall have power to make such change. But this authority shall not be exercised without first consulting the other Presiding Elders of the Conference so far as practicable.

¶ 75. A Bishop shall preside in the Annual Conference. In case no Bishop is present, a Member of the Conference, appointed by the Bishop, shall preside. But if no appointment is made, or the person appointed does not attend, the Conference shall elect a President by ballot from among the Elders, without debate.

¶ 76. A record of the proceedings of each Annual

Conference shall be kept by a Secretary chosen for the purpose, and shall be signed by the President and Secretary; and a copy of said record shall be sent to the General Conference. Journals not thus attested cannot be approved by the General Conference.

¶ 77. The business of the Annual Conference is, to inquire,

1. Who have been Received by Transfer, and from what Conferences?

2. Who have been Readmitted?

NOTE.—Here enter date of Location and the Conference which granted it.

3. Who have been Received on Credentials, and from what Churches?

4. Who have been Received on Trial?

(a) In studies of First Year.

(b) In studies of Third Year. ¶ 165, § 2.

5. Who have been Continued on Trial?

(a) In studies of First Year.

(b) In studies of Second Year.

(c) In studies of Third Year.

(d) In studies of Fourth Year.

6. Who have been Discontinued?

7. Who have been Admitted into Full Membership?

(a) Elected and ordained Deacons this year.

(b) Elected and ordained Deacons previously.

8. What Members are in studies of Third Year?

(a) Admitted into Full Membership this year.

(b) Admitted into Full Membership previously.

9. What Members are in studies of Fourth Year?

10. What Members have completed the Conference Course of Study?

(a) Elected and ordained Elders this year.

(b) Elected and ordained Elders previously.

11. What others have been elected and ordained Deacons?

(a) As Local Preachers. ¶ 165, § 1.

(b) Under Missionary Rule. ¶ 165, § 4.

12. What others have been elected and ordained Elders?

(a) As Local Deacons. ¶ 168, § 1.

(b) Under Missionary Rule. ¶ 168, § 4.

13. Was the character of each Preacher examined?

14. Who have been Transferred, and to what Conferences?

15. Who have Died?

16. Who have been Located at their own request?

17. Who have been Located?

18. Who have Withdrawn?

19. Who have been permitted to Withdraw under Charges or Complaints?

20. Who have been Expelled?

21. What other Personal Notation should be made?

NOTE.—Here enter with adequate statement of facts the names: I. Of those whose Orders have been recognized without admission to the Annual Conference. II. Of those whose Credentials have been restored. III. Of those formerly expelled, but now restored by the action of a Judicial or a General Conference.

22. Who are the Supernumerary Preachers?

23. Who are the Superannuated Preachers?

24. Who are the Triers of Appeals?

25. What is the Statistical Report for this year?

NOTE.—For order of Statistical Report, see ¶ 85.

26. What is the aggregate of the Benevolent Collections ordered by the General Conference, as reported by the Conference Treasurer?

27. What are the claims on the Conference Fund?

28. What has been received on these claims, and how has it been applied?

29. Where are the Preachers stationed?

30. Where shall the next Conference be held?

¶ 78. An Annual Conference has power to hear complaints against its Members, and may try, reprove, suspend, deprive of Ministerial Office and Credentials, expel, or acquit any of them against whom charges may be preferred.

¶ 79. The Electing and, so far as it is practicable, the Ordaining of Elders and Deacons is to be done in the Annual Conference.

¶ 80. Each Annual Conference shall appoint annually, for each of its Districts, a Board of Church Location, which shall consist of the Presiding Elder, who shall be Chairman, and not less than two nor more than five Ministers, and an equal number of Laymen. The duty of said Board shall be to prevent, as far as possible, the selection of improper sites, and to consider and determine all questions relating to the selection of new church locations which may be referred to it by the Presiding Elder or by the vote of any Quarterly Conference. The decision of said Board in regard to the location of a church edifice shall be final, unless overruled by the Annual Conference.

¶ 81. Each Annual Conference shall carefully observe the obligations laid upon it in the chapter on Missionary Work.

¶ 82. In each Annual Conference, the Bishop presiding shall inquire whether the disciplinary plan for the support of our benevolent causes is carried out in every District and Pastoral Charge: and of each Presiding Elder, whether he has urged in the Quarterly Conference the collection in full for all the benevolent causes.

¶ 83. Each Annual Conference shall report, through

its Statistical Secretary, to the Sunday School Union, the number of Schools within its bounds, together with other facts named in the form published by the Union, and contained in the annual reports of Pastors, as directed in ¶ 85.

¶ 84. That the Statistics may be accurately reported and the Benevolent Collections duly accounted for, let the following Rules be observed:

§ 1. Each Annual Conference shall appoint a Statistical Secretary and a Conference Treasurer, whose names and addresses shall be printed in the General Minutes at the head of its Statistical Tables.

§ 2. On the first day of the Conference session, each Pastor shall present his Statistical and Financial Reports correctly and plainly written, all collections and other moneys being reported in dollars only, without fractions thereof.

§ 3. In connection with his report of the amount collected for each of our benevolent causes, the Pastor shall deliver to the Conference Treasurer either the money thus raised or a satisfactory voucher for the same; and the credit given to his Charge shall exactly correspond with the money and vouchers thus delivered.

§ 4. At the opening of the second day's session the Bishop presiding shall call upon the Statistical Secretary and the Conference Treasurer respectively to read the names of all Charges from which reports have not been received, or from which incorrect or defective reports have been made. This call shall be made at the beginning of each day's session until correct reports have been received from every Charge.

§ 5. In case any Charge fails to make a report the Statistical Secretary shall fill up the blanks from the

¶ 84, § 6. ANNUAL CONFERENCES.

report of the preceding year, omitting the collections; and he shall indicate such filling up by putting the figures in brackets.

§ 6. When the name of a Charge has been changed the Statistical Secretary shall cause the former name to be printed in a parenthesis under the present one.

§ 7. The Statistical Secretary and the Conference Treasurer shall compare the reports of collections made for the Statistical Tables with the accounts of money and vouchers received by the Treasurer, so that discrepancies, if any shall be found, may be corrected before publication.

§ 8. The Conference Treasurer shall receive and account for such other moneys, additional to the regular benevolent collections, as the Conference may direct; and a Committee, appointed by the Conference, shall audit his accounts.

§ 9. The Publishing Agents shall provide, 1. Statistical Blanks for the Pastor and the Statistical Secretary; 2. Blank "Financial Report" for each Pastor, with suitable "Envelopes" also printed in blank; 3. Blanks for the Treasurer's Accounts.

§ 10. When the provisions of § 3 shall have been complied with, the Conference Treasurer shall return the "Financial Report" to the Pastor with the word "Credited" either written or stamped over the Treasurer's signature as a voucher for the Quarterly Conference of the contributing Charge.

¶ 85. The Statistical Report to the Conference shall be in the following form:

NOTE 1.—Statistics Nos. I and IV and a summary of No. III must be published in the General Minutes.

NOTE 2.—The several Annual Conferences are required *invariably* to publish Statistics Nos. I, III, and IV in their own Minutes. The publication of Statistics No. II is optional with the respective Conferences.

NOTE 3.—Statistical Secretaries of the Annual Conferences must furnish Statistics No. II to the Secretary of the Sunday School Union for use in his office.

Statistics No. I.—Church Membership, etc.

CHURCH MEMBERSHIP.

Number of Probationers.
Number of Full Members.
Number of Local Preachers.
Number of Deaths.

BAPTISMS.

Number of Children.
Number of Adults.

SUNDAY SCHOOLS.

Number of Schools.
Number of Officers and Teachers.
Number of Scholars.

CHURCH PROPERTY.

Number of Churches.
Probable Value.
Number of Parsonages.
Probable Value.
Amount paid on Building and Improvements.
Amount paid on old Indebtedness.
Present Indebtedness.

Statistics No. II.—Sunday Schools.

Number of Schools.
Number of Officers and Teachers.
Number of Scholars of all grades.
Average attendance.
Number of Members in the Home Department.
Number of Officers and Teachers who are Church Members or Probationers.
Number of scholars (whether attendants or mem-

bers in the Home Department) who are Church Members or Probationers.

Number of Members of the Sunday School converted during the year.

Current expenses.

Statistics No. III.—Church Expenses.

NOTE 1.—The General Conference has ordered that in reporting the amount raised in each Pastoral Charge for "Ministerial Support" the amount reported shall include the several sums raised for the support of the Pastor, for the support of the Presiding Elder, and for the support of the Bishops; and shall also include the rent paid for a House for the Pastor; and in case the Pastor occupies a Parsonage, then it shall include, instead of rent paid, a sum equal to a fair rental value of the said Parsonage. Missionary appropriations are not to be included.

NOTE 2.—Any Conference desiring to do so may use separate columns, in Statistics No. III, for House Rent and Traveling Expenses.

SUPPORT OF PASTOR.

Claims:

Salary.

House Rent.

Total.

Receipts:

Salary.

House Rent.

Total.

Deficiencies.

SUPPORT OF PRESIDING ELDERS.

Amount Apportioned.

Amount Paid.

SUPPORT OF BISHOPS.

Amount Apportioned.

Amount Paid.

Total Support Paid as above.

CONFERENCE CLAIMANTS.

Received from Collections.

Received from other sources.

Total Receipts.

CURRENT EXPENSES.

Church:

Sexton, Fuel, Light, etc.

Sunday School:

Lesson Leaves, Books, etc.

Total.

Statistics No. IV.—Benevolent Collections, etc.

Missionary Society:

a. Church.

b. Sunday School.

Church Extension.

Sunday School Union.

Tract Society.

Freedmen's Aid and Southern Education Society.

Education:

a. Public Educational Collection.

b. Children's Fund.

American Bible Society.

Woman's Foreign Missionary Society.

Woman's Home Missionary Society.

Total Disciplinary Collections.

Other Benevolent Collections.

Total Benevolent Collections.

General Conference Expenses.

Conference Claimants.

Episcopal Fund.

NOTE.—Applications for blanks are to be made to Methodist Book Concern, New York, by the Secretary of each Conference, for distribution among the Pastors. Orders for the Spring Conferences should be made by October 1, and will then be filled by December 1. Orders for the Fall Conferences should be made by March 1, and will then be filled by June 1. Applications must state the name of Conference, number of Districts, number of Charges, and how many of the Districts have over forty Charges.

CHAPTER III.

MISSION CONFERENCES.

¶ 86, § 1. Any Mission established under the provisions of the Discipline (¶¶ 354, 355), may be constituted a Mission Conference by the General Conference.

§ 2. A Mission Conference is authorized to exercise the powers of an Annual Conference (¶¶ 76-85), subject to the approval of the Presiding Bishop, and its Members shall share *pro rata* in the proceeds of the Book Concern with Members of the Annual Conferences, but shall not elect Delegates to the General Conference nor vote on Constitutional changes.

§ 3. The Bishop having Episcopal supervision of a Mission Conference may appoint a Superintendent, who may also be the Presiding Elder of a District where there are two or more Districts. It shall be the duty of the Superintendent to take the general supervision of the Conference, and yet not so as to interfere with the duties of the Presiding Elders, and to represent the state of the work and its needs to the Bishop having charge, and to the Corresponding Secretaries of the Missionary Society.

§ 4. If there is no Bishop present at an Annual Session of a Mission Conference the Superintendent shall preside; but if there is no Superintendent present the presidency shall be determined as in an Annual Conference. ¶ 75.

§ 5. Each Mission Conference at its Annual Session shall appoint a Standing Committee, whose duty it shall be, with the concurrence of the President of the

CENTRAL MISSION CONFERENCES. ¶ 87, § 1.

Conference, to make an estimate of the amount necessary for the support of each Pastoral Charge, in full, or supplementary to the amount raised by the Charge thus aided; such estimates shall be subject to modification by the Board of Managers of the Missionary Society, and in the aggregate shall not exceed the amount appropriated by the General Missionary Committee; and the amount to be expended in a Mission Conference shall be paid in quarterly installments to the Superintendent, or to the Presiding Elders where there is no Superintendent.

§ 6. Any Charge within a Mission Conference may receive aid from the Missionary Society without having been designated in the estimates made by the Conference at its Annual Meeting.

CHAPTER IV.

CENTRAL MISSION CONFERENCES.

¶ 87. When in any of our foreign Mission fields there is more than one Annual Conference or Mission, it shall be lawful, by order of the General Conference, to organize a Central Conference, to be composed either of all the Members of those Annual Conferences or Missions, or of Delegates from the same, elected according to such ratio as may be agreed upon between the constituent parties, who may also provide for the admission of Laymen to such Conference, the number of Lay Delegates not to exceed that of the Clerical Delegates.

§ 1. The first meeting of the Central Conference shall be called by the Bishop in charge, at such time

¶ 87, § 2. CENTRAL MISSION CONFERENCES.

and place as he may select, to which all the Members of the Conferences and Missions concerned shall be invited, and at which a ratio of representation shall be fixed by the Conference. The time and place of future meetings shall be determined by the Conference; *provided*, that it shall meet at least once in four years.

§ 2. A Bishop, if present, shall preside over the Conference; but in his absence the Conference shall elect a President from among its own members.

§ 3. This Conference may take under its supervision the educational, publishing, and such other connectional interests and work as may be committed to it by the Annual Conferences and Missions; but never in contravention of the Book of Discipline, or the orders of the General Conference; and it shall have no authority to involve the Missionary Society in any financial responsibility, nor to hold or control the property of the Society without the official permission of said Society.

§ 4. In the Central Conference the right shall be reserved to vote by Conferences or Missions whenever one third of the Delegates of either Conference or Mission who are present shall so demand. In such cases the concurrent vote of all the Conferences and Missions present and voting shall be necessary to complete an action.

§ 5. A Central Conference may fix the boundaries of the Annual Conferences within its bounds, proposals for changes being first submitted to the Annual Conferences concerned as prescribed in ¶¶ 435-437; *provided*, however, that the number of Annual Conferences which may be organized within the bounds of a Central Conference shall first have been determined by the General Conference.

§ 6. When a Central Conference has been duly organized the organization shall not be discontinued except by order or consent of the General Conference.

§ 7. The Journal of the proceedings of this Central Conference, duly signed by the President and Secretary, shall be sent to the General Conference for its consideration.

CHAPTER V.

THE DISTRICT CONFERENCES.

¶ 88. The District Conference shall be composed of the Traveling Ministers, the Local Preachers, the Exhorters, and the District Stewards within the District, together with one Sunday School Superintendent, one President of an Epworth League Chapter, and one Class Leader from each Pastoral Charge in the District. But if there shall be more than one Sunday School Superintendent or League President in any Charge, then the Quarterly Conference shall designate one of each for this service, and it shall also select the Class Leader.

¶ 89. The District Conference shall meet once or twice each year as it may determine. The Presiding Elder shall designate the time and place for the first meeting after the adoption of this plan by the District; but the District Conference shall at each meeting determine the place for its next meeting, the time to be fixed by the Presiding Elder.

¶ 90. If a Bishop be present at the District Conference, he shall preside. In the absence of a Bishop the Presiding Elder shall preside. If neither be present, the District Conference shall choose its own President by ballot from among the Traveling Elders.

¶ 91. A record of the proceedings of each District Conference shall be kept by a Secretary chosen for the purpose, and a copy of said record shall be sent to the ensuing Annual Conference.

¶ 92. The regular business of the District Conference shall be:

§ 1. To take the general oversight of all the temporal and spiritual affairs of the District, subject to the provisions of the Discipline.

§ 2. To take cognizance of all the Local Preachers and Exhorters in the District, as provided in ¶¶ 196-204, and to arrange a Plan of Appointments for each until the next District Conference.

§ 3. To inquire whether all the collections for the benevolent institutions of the Church, as recognized by the Discipline, are properly attended to in all the Pastoral Charges, and to adopt suitable measures for promoting their success.

§ 4. To inquire into the condition of the Sunday Schools in the District, and to adopt suitable measures for insuring their success.

§ 5. To inquire into the condition of the Epworth League Chapters in the District, and to adopt suitable measures for insuring their success.

§ 6. To inquire respecting opportunities for Missionary and Church Extension enterprises within the District, and to take measures for the occupation of any neglected portion of its territory by Mission Sunday Schools, and by appointments for Public Worship.

§ 7. To provide for appropriate religious and literary exercises during the session, for the mutual benefit of those in attendance.

¶ 93. The order of business for the District Conference shall be:

1. To inquire what members of the District Conference are present.

2. To appoint Committees on the

1. Examination of candidates for License to preach.
2. Examination of Local Preachers in each of the four years of the Course of Study.
3. Examination of candidates for Reception on Trial in the Annual Conference.
4. Examination of candidates for Orders.
5. Home Mission work.
6. Appointments of Local Preachers and Exhorters.
7. Apportionment to each Charge of the amounts to be raised for benevolent causes.
8. Program of religious and literary exercises for the next meeting.
9. Miscellaneous matters.

3. To receive Reports:

1. From the Presiding Elder, as to the condition of the work under his charge, and his own work as Presiding Elder.
2. From each Pastor, as to the religious condition of his Charge, his pastoral labors, the benevolent collections, and the circulation of our Church periodicals and books.
3. From each Local Preacher, according to the form prescribed in ¶ 200.
4. From each Exhorter, including a statement of the Prayer Meetings he has held, and other work done, especially in destitute places and among the sick and the poor.
¶ 204.

5. From each District Steward, as to the temporal affairs of the Charge he represents.
 6. From each Superintendent, as to the condition of the Sunday Schools of the Charge he represents.
 7. From each President of an Epworth League Chapter, as to the condition of the Chapters of the Charge he represents.
 8. From each Class Leader, as to the condition of the Classes of the Charge he represents.
 9. From each Committee.
4. To inquire concerning Local Preachers:
1. Are there any Charges or Complaints?
 2. Who shall have their Licenses renewed?
 3. Who shall be licensed to preach?
 4. Who shall be recommended for Ordination?
 5. Who shall be recommended for Recognition of Orders?
 6. Who shall be recommended for Reception on Trial in the Annual Conference?
 7. What work is assigned to each Local Preacher?
5. To inquire concerning Exhorters:
1. Who shall have their Licenses renewed?
 2. What work is assigned to each Exhorter?
6. To fix the seat of the next District Conference.
 7. To transact other appropriate business.

¶ 94. The order of business may be varied, and the business interspersed with such literary and religious exercises as the Conference may direct.

¶ 95. The provisions for District Conferences shall be of force and binding only in those Districts in which the Quarterly Conferences of a majority of the

Circuits and Stations shall have approved the same by asking the Presiding Elder to convene a District Conference, as herein provided. A District Conference may be discontinued by a vote of a majority of the members present at any regular session, notice thereof having been given at a previous session, and with the concurrence of a majority of the Quarterly Conferences in the District. In those Districts in which District Conferences shall be held the powers given to the District Conferences shall not be exercised by the Quarterly Conferences. In all other cases the powers of the Quarterly Conferences shall remain as hereinafter provided.

CHAPTER VI.

QUARTERLY CONFERENCES.

¶ 96. The Quarterly Conference shall be composed of all the Traveling Ministers, Local Preachers, Exhorters, Stewards, and Class Leaders within the Charge, together with the Trustees of the Churches, the first Superintendents of the Sunday Schools, and the Presidents of the Epworth League Chapters within the Charge; *provided*, that said Class Leaders, Trustees, Superintendents, and Presidents are members of our Church in the Charge, and approved by the Quarterly Conference for membership therein.

¶ 98, §§ 3, 5, 6.

¶ 97. The Presiding Elder shall preside in the Quarterly Conference; or, he may appoint a Traveling Elder to preside; but in the absence of the Presiding Elder, and of the Traveling Elder so appointed, the Pastor shall preside.

¶ 97, § 1. QUARTERLY CONFERENCES.

§ 1. The Quarterly Conference shall appoint a Secretary, who shall take minutes of the proceedings thereof, and transmit them to the Recording Steward.

¶ 98. The regular business of the Quarterly Conference is:

§ 1. To hear complaints, and to receive and try Charges and Appeals, as directed in ¶¶ 236-243, 273.

§ 2. To take cognizance of all Local Preachers and Exhorters in the Circuit or Station, as provided in ¶¶ 196-204.

§ 3. To receive the Annual Report of the Trustees; to elect Trustees where the laws of the State permit; and at its discretion, to approve for membership in the Quarterly Conference Trustees who are Members of the Church within the Charge, but who were elected otherwise than by the Quarterly Conference. ¶¶ 299-305.

§ 4. To elect Stewards for the Charge, and to elect one of these a District Steward, and one a Recording Steward. ¶¶ 276-281.

§ 5. To have oversight of all the Sunday Schools within the bounds of the Circuit or Station, and to inquire into the condition of each; to confirm or reject Sunday School Superintendents nominated by the Sunday School Board; at its discretion, to approve for membership in the Quarterly Conference Superintendents who are Members of the Church within the Charge; and to remove any Superintendent who may prove unworthy or inefficient. ¶¶ 343-349.

§ 6. To have general oversight of the Epworth League Chapters and other organizations of young people; to confirm or reject Presidents of the Epworth League elected by the Chapters; at its discretion, to approve for membership in the Quarterly Conference

Presidents who are Members of the Church within the Charge; and to remove any President who may prove unworthy or inefficient. ¶¶ 339-342.

§ 7. To observe carefully all the obligations laid by the Discipline upon the Quarterly Conference in reference to the support of the Ministry and of our benevolent causes.

§ 8. To appoint at the Fourth Quarterly Conference Committees on (1) Missions. ¶¶ 366-374. (2) On Church Extension. ¶¶ 401, 402. (3) On Sunday Schools. ¶¶ 348-349. (4) On Tracts. ¶ 434. (5) On Temperance. ¶ 193, § 18. (6) On Education. ¶ 338. (7) On Freedmen's Aid and Southern Education Society. ¶¶ 407, 408. (8) On Church Records. ¶ 100. (9) On Parsonages and Furniture. ¶ 321. (10) On Church Music. ¶ 57. (11) On Estimating the Pastors' Salaries. ¶ 291. (12) On Estimating the amount necessary for Conference Claimants. ¶ 294.

¶ 99. The Order of Business in the Quarterly Conference, after the Roll of Members has been called and a Secretary appointed, shall be to inquire:

NOTE.—Questions, or items under questions, marked thus [-1-] are to be considered at the first Quarterly Conference; those marked [-1, 2, 3-] at the first, second, and third Quarterly Conferences; those marked [-4-] at the fourth Quarterly Conference; all other questions and items, at each Quarterly Conference.

1. What Trustees are approved as members of the Quarterly Conference? ¶ 98, § 3.

2. What Class Leaders are approved as members of the Quarterly Conference? ¶ 96.

3. Who are confirmed as Sunday School Superintendents? ¶ 98, § 5.

4. What Superintendents are approved as members of the Quarterly Conference? ¶ 98, § 5.

¶ 99. QUARTERLY CONFERENCES.

5. Who are confirmed as Presidents of Epworth League Chapters? ¶ 98, § 6.

6. What Presidents of Epworth League Chapters are approved as members of the Quarterly Conference? ¶ 98, § 6.

7. Are there any Complaints?

8. Are there any Appeals?

9. [-1-] What is the Complete Record of Ministerial Support for the past year?

1. Paid to Pastor.

2. Paid to Assistant.

3. Paid to Presiding Elder.

4. Paid to Episcopal Fund.

5. Paid to Conference Claimants.

10. Are there any Reports?

1. From the Pastor. ¶ 193, § 26.

2. From the Local Preachers. ¶ 200.

3. From the Exhorters. ¶ 204.

4. From the Sunday School Superintendents.
¶ 347, § 5.

5. From the Presidents of Epworth League Chapters. ¶ 342.

6. From the Class Leaders. ¶ 51.

7. [-4-] From the Trustees. ¶ 305.

8. [-4-] From the Official Board. ¶ 102.

9. From Committees. ¶ 98, § 8.

11. [-1-] What amounts have been estimated for, and apportioned to, this Charge this year for the support of the Ministry?

1. For Pastor.

2. For Assistant.

3. For Presiding Elder.

4. For Episcopal Fund.

5. For Conference Claimants.

6. For Rent.

7. For Traveling and Moving Expenses.

12. What is the Financial Plan adopted by the Stewards? ¶ 284.

13. Have the directions of the Discipline for raising supplies for the support of the Ministry been carried out? ¶¶ 282-294.

14. What amounts have been received this quarter for the support of the Ministry, and how have they been applied?

Received:

1. For Pastors and Presiding Elder.
2. For Episcopal Fund.
3. For Rent.
4. For Traveling and Moving Expenses.
5. [-4-] For Conference Claimants.

Applied:

1. To Pastor.
2. To Assistant.
3. To Presiding Elder.
4. To Episcopal Fund.
5. To Rent.
6. To Traveling and Moving Expenses.
7. [-4-] To Conference Claimants.

15. [-1-] What amounts have been apportioned to this Charge this year for benevolent causes?

1. For Missions.
2. For Board of Church Extension.
3. For Freedmen's Aid and Southern Education Society.
4. For Education.
5. For Sunday School Union.
6. For Tract Society.
7. For Other Purposes.

¶ 99. QUARTERLY CONFERENCES.

16. [-4-] What amounts have been asked and received for benevolent causes this year?

1. For Missions: *a.* From Church and Congregation; *b.* From Sunday School.
2. For Board of Church Extension.
3. For Freedmen's Aid and Southern Education Society.
4. For Education: *a.* Public Educational Collection; *b.* Children's Fund.
5. For Sunday School Union.
6. For Tract Society.
7. For American Bible Society.
8. For Woman's Foreign Missionary Society.
9. For Woman's Home Missionary Society.
10. For Other Purposes.

17. Are the Sunday Schools organized into Missionary Societies. ¶ 374.

18. Have the Rules respecting the Instruction of Children been observed? ¶¶ 46, 349.

19. Who are licensed to preach, or recommended to the District Conference for License to preach? ¶ 197.

20. [-4-] Was the Character of each Local Preacher and Exhorter examined? ¶¶ 197, 204.

21. [-4-] What Local Preachers and Exhorters have had their Licenses renewed, or have been recommended to the District Conference for renewal of License? ¶ 197.

22. [-4-] What Local Preachers are recommended for Orders? ¶ 197.

23. [-4-] What Local Preachers are recommended for the Recognition of Orders? ¶ 197. ¶ 154, § 2.

24. [-4-] What Local Preachers are recommended for Reception on Trial in the Annual Conference? ¶ 197.

QUARTERLY CONFERENCES.

¶ 100.

25. [-1, 2, 3-] Is any change desired in the Board of Stewards? ¶ 281.

26. [-4-] Who shall be the Stewards for the ensuing Conference year? ¶¶ 276-278.

27. [-4-] Who shall be the Recording Steward? ¶ 276.

28. [-4-] Who shall be the District Steward? ¶ 276.

29. [-4-] Who are the Trustees of Church and Parsonage property? ¶¶ 299-302.

30. [-4-] What Committees are appointed? ¶ 98.

31. [-4-] Have the General Rules been read this year? ¶ 193, § 4.

32. [-4-] Has the Pastor made a Visiting List, or Plan of his Charge, as required by the Discipline? ¶ 193, § 28.

33. Are the Church Records properly kept? ¶ 100.

34. Is the Church and Parsonage property insured? ¶ 190, § 9.

35. When and where shall the next Quarterly Conference be held?

36. Is there any other Business?

¶ 100. It shall be the duty of the Committee on Church Records to see that the Records of Membership, of the Leaders and Stewards' Meeting, of the Official Board, of the Sunday School Board, of the Board of Trustees, and of the Quarterly Conference are properly kept; and when any of these books are filled up, or are no longer in use, they shall be deposited with the Recording Steward for preservation.

¶ 101. LEADERS AND STEWARDS' MEETING.

CHAPTER VII.

THE LEADERS AND STEWARDS' MEETING.

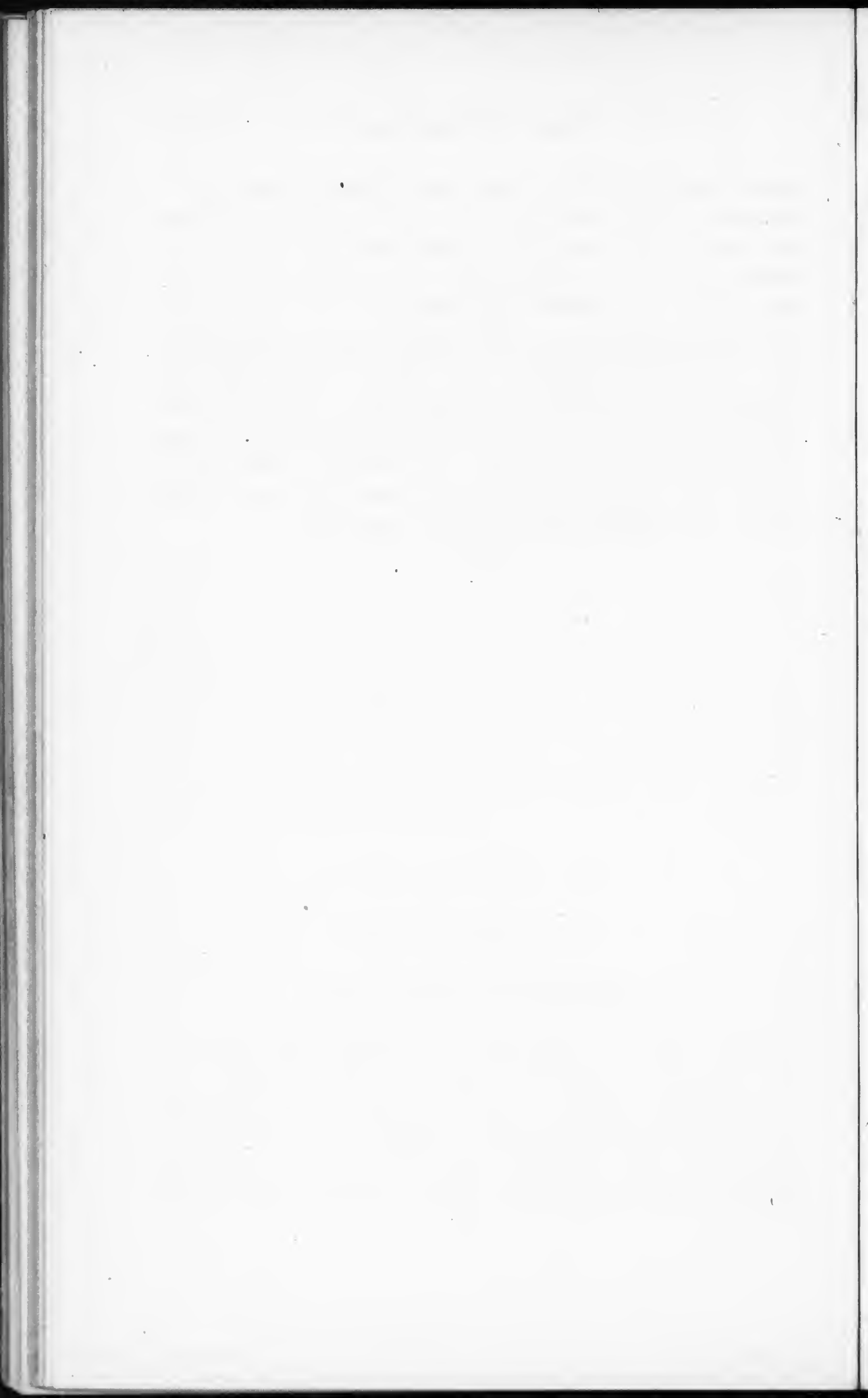
¶ 101. The Pastor shall, as often as practicable, hold a meeting of all the Leaders and Stewards of the Charge, to be denominated the Leaders and Stewards' Meeting, in order to inquire, 1. Are there any sick? 2. Are there any requiring temporal relief? 3. Are there any who walk disorderly and will not be re-proved? 4. Are there any who willfully neglect the means of grace? 5. Are any changes to be made in the classes? 6. Are there any Probationers to be recommended for admission into Full Membership? 7. Are there any to be recommended for License to exhort or preach? 8. What amount has been received for the support of the Pastor or Pastors? 9. Is there any miscellaneous business?

CHAPTER VIII.

THE OFFICIAL BOARD.

¶ 102. The Quarterly Conference of any Charge may organize and continue during its pleasure an Official Board, to be composed of all the members of the Quarterly Conference. In the case of circuits the Quarterly Conference may organize, and continue during its pleasure, Official Boards for the several

appointments of the Charge, such Official Boards to be composed of the members of the Quarterly Conference attached to the respective appointments. The Official Board may hold its meetings at such times as it may determine, and shall be presided over by the Pastor, or, in his absence, by a chairman elected by the meeting. When so organized the Official Board may discharge such duties as the Quarterly Conference may from time to time direct, including those of the Leaders and Stewards' Meeting. The Board shall keep a record of its proceedings, and send the same to the Fourth Quarterly Conference for approval.



PART III.
THE MINISTRY.

- I. QUALIFICATIONS AND WORK.
- II. MINISTERS AND THE ANNUAL CONFERENCE.
- III. DEACONS.
- IV. ELDERS.
- V. BISHOPS.
- VI. MISSIONARY BISHOPS.
- VII. PRESIDING ELDERS.
- VIII. PASTORS.
- IX. SUPERNUMERARY AND SUPERANNUATED
MINISTERS.

CHAPTER I.

QUALIFICATIONS AND WORK.

I. The Call to Preach.

¶ 103. In order that we may try those persons who profess to be moved by the Holy Ghost to preach, let the following questions be asked, namely:

§ 1. Do they know God as a pardoning God? Have they the love of God abiding in them? Do they desire nothing but God? Are they holy in all manner of conversation?

§ 2. Have they gifts, as well as grace, for the work? Have they, in some tolerable degree, a clear, sound understanding; a right judgment in the things of God; a just conception of salvation by faith? Has God given them any degree of utterance? Do they speak justly, readily, clearly?

§ 3. Have any been truly convinced of sin and converted to God, and are believers edified, by their preaching?

As long as these marks concur in anyone, we believe he is called of God to preach. These we receive as sufficient proof that he is moved by the Holy Ghost.

II. Rules for a Preacher's Conduct.

¶ 104. *Rule 1.* Be diligent. Never be unemployed. Never be triflingly employed. Never trifle away time;

¶ 105. QUALIFICATIONS AND WORK.

neither spend any more time at any place than is strictly necessary.

¶ 105. *Rule 2.* Be serious. Let your motto be, "Holiness to the Lord." Avoid all lightness, jesting, and foolish talking.

¶ 106. *Rule 3.* Converse sparingly, and conduct yourself prudently with women (1 Tim. v, 2).

¶ 107. *Rule 4.* Believe evil of no one without good evidence; unless you see it done take heed how you credit it. Put the best construction on everything. You know the judge is always supposed to be on the prisoner's side.

¶ 108. *Rule 5.* Speak evil of no one, because your word, especially, would eat as doth a canker. Keep your thoughts within your own breast till you come to the person concerned.

¶ 109. *Rule 6.* Tell everyone under your care what you think wrong in his conduct and temper, and that lovingly and plainly, as soon as may be; else it will fester in your heart. Make all haste to cast the fire out of your bosom.

¶ 110. *Rule 7.* Avoid all affectation. A Preacher of the Gospel is the servant of all.

¶ 111. *Rule 8.* Be ashamed of nothing but sin.

¶ 112. *Rule 9.* Be punctual. Do everything exactly at the time. And do not mend our rules, but keep them; not for wrath, but for conscience' sake.

¶ 113. *Rule 10.* You have nothing to do but to save souls; therefore spend and be spent in this work; and go always not only to those that want you, but to those that want you most.

Observe! it is not your business only to preach so many times, and to take care of this or that Society, but to save as many as you can; to bring as many sin-

ners as you can to repentance, and with all your power to build them up in that holiness without which they cannot see the Lord. And remember! a Methodist Preacher is to mind every point, great and small, in the Methodist Discipline! Therefore you will need to exercise all the sense and grace you have.

¶ 114. *Rule 11.* Act in all things not according to your own will, but as a son in the Gospel. As such, it is your duty to employ your time in the manner in which we direct: in preaching, and visiting from house to house; in reading, meditation, and prayer. Above all, if you labor with us in the Lord's vineyard, it is needful you should do that part of the work which we advise, at those times and places which we judge most for His glory.

¶ 115. Smaller advices which might be of use to us are perhaps these: 1. Be sure never to disappoint a congregation. 2. Begin at the time appointed. 3. Let your whole deportment be serious, weighty, and solemn. 4. Always suit your subject to your audience. 5. Choose the plainest text you can. 6. Take care not to ramble, but keep to your text, and make out what you take in hand. 7. Take care of anything awkward or affected, either in your gesture, phrase, or pronunciation. 8. Do not usually pray *extempore* above eight or ten minutes (at most) without intermission. 9. Frequently read and enlarge upon a portion of Scripture; and let young Preachers often exhort without taking a text. 10. Always avail yourself of the great festivals by preaching on the occasion.

III. Spiritual Qualifications.

¶ 116. The duty of a Preacher is: 1. To preach. 2. To meet the Societies and Classes. 3. To visit the sick.

¶ 117. QUALIFICATIONS AND WORK.

¶ 117. A Preacher shall be qualified for his charge by walking closely with God, and having his work greatly at heart, and by understanding and loving discipline, ours in particular.

¶ 118. We do not sufficiently watch over each other. Should we not frequently ask each other, Do you walk closely with God? Have you now fellowship with the Father and the Son? At what hour do you rise? Do you punctually observe the morning and evening hours of retirement? Do you spend the day in the manner which the Conference advises? Do you converse seriously, usefully, and closely? To be more particular: Do you use all the means of grace yourself, and enforce the use of them on all other persons?

¶ 119. The means of grace are either Instituted or Prudential.

¶ 120. The INSTITUTED are:

§ 1. *Prayer*: private, family, and public; consisting of deprecation, petition, intercession, and thanksgiving. Do you use each of these? Do you forecast daily, wherever you are, to secure time for private devotion? Do you practice it everywhere? Do you ask everywhere, Have you family prayer? Do you ask individuals, Do you use private prayer every morning and evening in particular?

§ 2. *Searching the Scriptures*: 1. Reading: constantly, some part of every day; regularly, all the Bible in order; carefully, with notes; seriously, with prayer before and after; fruitfully, immediately practicing what you learn there. 2. Meditating: at set times; by rule. 3. Hearing: at every opportunity; with prayer before, at, after. Have you a Bible always about you?

QUALIFICATIONS AND WORK. ¶ 122, § 2.

§ 3. *The Lord's Supper*: Do you use this at every opportunity? With solemn prayer before? With earnest and deliberate self-devotion?

§ 4. *Fasting*: Do you use as much abstinence and fasting every week as your health, strength, and labor will permit?

§ 5. *Christian conference*: Are you convinced how important and how difficult it is to order your conversation aright? Is it always in grace? Seasoned with salt? Meet to minister grace to the hearers? Do you not converse too long at a time? Is not an hour commonly enough? Would it not be well always to have a determined end in view? And to pray before and after it?

¶ 121. PRUDENTIAL means we may use either as Christians, as Methodists, or as Preachers.

§ 1. *As Christians*: What particular rules have you in order to grow in grace? What arts of holy living?

§ 2. *As Methodists*: Do you ever miss your Class?

§ 3. *As Preachers*: Have you thoroughly considered your duty? And do you make a conscience of executing every part of it? Do you meet every Society and their Leaders?

¶ 122. These means may be used without fruit. But there are some means which cannot, namely: watching, denying ourselves, taking up our cross, exercise of the presence of God.

§ 1. Do you steadily watch against the world? Yourself? Your besetting sin?

§ 2. Do you deny yourself every useless pleasure of sense? imagination? honor? Are you temperate in all things? For instance, 1. Do you use only that kind and that degree of food which is best both for body and soul? Do you see the necessity of this? Do you

¶ 122, § 3. QUALIFICATIONS AND WORK.

eat no more at each meal than is necessary? Are you not heavy or drowsy after dinner? 2. Do you use only that kind and that degree of drink which is best both for your body and soul? Do you choose and use water for your common drink, and only take wine medicinally or sacramentally?

§ 3. Wherein do you take up your cross daily? Do you cheerfully bear your cross, however grievous to nature, as a gift of God, and labor to profit thereby?

§ 4. Do you endeavor to set God always before you? To see his eye continually fixed upon you?

¶ 123. Never can you use these means but a blessing will ensue. And the more you use them the more you will grow in grace.

IV. The Profitable Use of Time.

¶ 124. As a general method of employing our time we advise you, 1. As often as possible to rise at four. 2. From four to five in the morning and from five to six in the evening to meditate, pray, and read the Scriptures with notes, and the closely practical parts of what Mr. Wesley has published. 3. From six in the morning till twelve, wherever it is practicable, let the time be spent in appropriate reading, study, and private devotion.

¶ 125. Other reasons may concur, but the chief reason that the people under our care are not better is because we are not more knowing and more holy.

¶ 126. And we are not more knowing because we are idle. We forget our first rule: "Be diligent. Never be unemployed. Never be triflingly employed. Neither spend any more time at any place than is strictly necessary." We fear there is altogether a

fault in this matter, and that few of us are clear. Which of us spend as many hours a day in God's work as we did formerly in man's work? We talk—talk—or read what comes next to hand. We must, absolutely must, cure this evil, or betray the cause of God. But how? 1. Read the most useful books, and that regularly and constantly. 2. Steadily spend all the morning in this employment, or at least five hours in the four and twenty. "But I have no taste for reading." Contract a taste for it by use, or return to your former employment. "But I have no books." Be diligent to spread the books, and you will have the use of them.

V. The Necessity of Union among Ourselves.

¶ 127. Let us be deeply sensible (from what we have known) of the evil of a division in principle, spirit, or practice, and the dreadful consequences to ourselves and others. If we are united, what can stand before us? If we divide, we shall destroy ourselves, the work of God, and the souls of our people.

¶ 128. In order to a closer union with each other, 1. Let us be deeply convinced of the absolute necessity of it. 2. Pray earnestly for, and speak freely to, each other. 3. When we meet, let us never part without prayer. 4. Take great care not to despise each other's gifts. 5. Never speak lightly of each other. 6. Let us defend each other's character in everything so far as is consistent with truth. 7. Labor in honor each to prefer the other before himself. We recommend a serious perusal of *The Causes, Evils, and Cures of Heart and Church Divisions*.

¶ 129. QUALIFICATIONS AND WORK.

VI. Deportment at the Conference.

¶ 129. It is desired that all things be considered on these occasions as in the immediate presence of God; that every person speak freely whatever is in his heart.

¶ 130. In order, therefore, that we may best improve our time at the Conferences, 1. While we are conversing let us have an especial care to set God always before us. 2. In the intermediate hours let us redeem all the time we can for private exercises. 3. Therein let us give ourselves to prayer for one another, and for a blessing on our labor.

VII. Where and How to Preach.

¶ 131. It is by no means advisable for us to preach in as many places as we can without forming any Societies. We have made the trial in various places, and that for a considerable time. But all that seed has fallen by the wayside. There is scarcely any fruit remaining.

¶ 132. We should endeavor to preach most, 1. Where there is the greatest number of quiet and willing hearers; 2. Where there is most fruit.

¶ 133. We ought diligently to observe in what places God is pleased at any time to pour out his Spirit more abundantly, and at that time to send more laborers than usual into that part of the harvest.

¶ 134. The best general method of preaching is, 1. To convince; 2. To offer Christ; 3. To invite; 4. To build up. And to do this in some measure in every sermon.

¶ 135. The most effectual way of preaching Christ is to preach him in all his offices; and to declare his

law, as well as his Gospel, both to believers and unbelievers. Let us strongly and closely insist upon inward and outward holiness in all its branches.

VIII. Pastoral Fidelity.

¶ 136. We can further assist those under our care by instructing them at their own houses. What unspeakable need is there of this! The world says, "The Methodists are no better than other people." This is not true in the general; but,

§ 1. Personal religion, both toward God and man, is too superficial among us. We can only touch on a few particulars. How little faith is there among us! How little communion with God! How little living in heaven, walking in eternity, deadness to every creature! How much love of the world! Desire of pleasure, of ease, of getting money! How little brotherly love! What continual judging one another! What gossiping, evil-speaking, tale-bearing! What want of moral honesty! To instance only one particular: Who does as he would be done by in buying and selling?

§ 2. Family religion is wanting in many branches. And what avails public preaching alone, though we could preach like angels? We must, yea, every Traveling Preacher must, instruct the people from house to house. Till this be done, and that in good earnest, Methodists will be no better.

§ 3. Our religion is not sufficiently deep, universal, uniform; but superficial, partial, uneven. It will be so till we spend half as much time in this visiting as we now do in talking uselessly. Can we find a better method of doing this than Mr. Baxter's? If not, let

¶ 137. QUALIFICATIONS AND WORK.

us adopt it without delay. His whole tract, entitled *Gildas Salvianus; or, The Reformed Pastor*, is well worth a careful perusal. Speaking of this visiting from house to house he says (p. 273), "We shall find many hindrances, both in ourselves and the people."

1. In ourselves there is much dullness and laziness, so that there will be much ado to get us to be faithful in the work. 2. We have a base, man-pleasing temper, so that we let people perish rather than lose their love; we let them go quietly to hell lest we should offend them. 3. Some of us also have a foolish bashfulness. We know not how to begin, and blush to contradict the devil. 4. But the greatest hindrance is weakness of faith. Our whole motion is weak, because the spring of it is weak. 5. Lastly, we are unskillful in the work. How few know how to deal with men; so as to get within them, and suit all our discourse to their several conditions and tempers; to choose the fittest subjects and follow them with a holy mixture of seriousness, terror, love, and meekness!

¶ 137. But undoubtedly this private application is implied in those solemn words of the Apostle: "I charge thee before God and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing, preach the word; be instant in season, out of season; reprove, rebuke, exhort, with all long-suffering."

¶ 138. O brethren, if we could but set this work on foot in all our Societies, and prosecute it zealously, what glory would redound to God! If the common lukewarmness were banished, and every shop, and every house, busied in speaking of the words and works of God, surely God would dwell in our habitations, and make us his delight!

QUALIFICATIONS AND WORK. ¶ 140, § 2.

¶ 139. And this is absolutely necessary to the welfare of our people, some of whom neither repent nor believe to this day. Look around, and see how many of them are still in apparent danger of damnation. And how can you walk and talk, and be merry with such people, when you know their case? When you look them in the face, you should break forth into tears, as the prophet did when he looked upon Hazael, and then set upon them with the most vehement exhortations. O, for God's sake, and the sake of poor souls, bestir yourselves, and spare no pains that may conduce to their salvation! What cause have we to mourn before the Lord that we have so long neglected this good work! If we had but engaged in it sooner, how many more might have been brought to Christ! And how much holier and happier might our Societies have been before now! And why might we not have done it sooner? There were many hindrances; and so there always will be. But the greatest hindrance is in ourselves, in our littleness of faith and love.

¶ 140. But it is objected:

§ 1. "This will take up so much time that we shall not have leisure to follow our studies." We answer, 1. Gaining knowledge is a good thing, but saving souls is a better. 2. By this very thing you will gain the most excellent knowledge, that of God and eternity. 3. You will have time for gaining other knowledge, too, only sleep no more than you need, "and never be idle, nor triflingly employed." But, 4. If you can do but one, let your studies alone. We ought to throw by all the libraries in the world, rather than be guilty of the loss of one soul.

§ 2. "The people will not submit to it." If some will not, others will, and the success with them will

¶ 141. QUALIFICATIONS AND WORK.

repay all your labor. O let us herein follow the example of St. Paul! 1. For our general business, *Serving the Lord with all humility of mind*: 2. Our special work, *Take heed to yourselves and to all the flock*: 3. Our doctrine, *Repentance toward God, and faith toward our Lord Jesus Christ*: 4. The place, *I have taught you publicly, and from house to house*: 5. The object and manner of teaching, *I ceased not to warn everyone night and day, with tears*: 6. His innocence and self-denial herein, *I have coveted no man's silver or gold*: 7. His patience, *Neither count I my life dear unto myself*. And among all other motives let these be ever before our eyes: (1) *The Church of God, which he hath purchased with his own blood*: (2) *Grievous wolves shall enter in; yea, of yourselves shall men arise, speaking perverse things*.

¶ 141. Write this upon your hearts, and it will do you more good than twenty years' study. Then you will have no time to spare: you will have work enough. Then likewise no Preacher will stay with us who is as salt that has lost its savor. For to such this employment would be mere drudgery. And in order to do it, you will have need of all the knowledge you can procure, and grace you can attain.

¶ 142. The sum is, Go into every house in course, and teach everyone therein, young and old, to be Christians inwardly and outwardly: make every particular plain to their understandings: fix it in their minds: write it on their hearts. In order to this, there must be precept upon precept, line upon line. What patience, what love, what knowledge is requisite for this! We must needs do this, were it only to avoid idleness. Do we not loiter away many hours

in every week? Each try himself; no idleness is consistent with a growth in grace. Nay, without exactness in redeeming time you cannot retain the grace you receive in justification.

¶ 143. Why are we not more holy? why do we not live in eternity? walk with God all the day long? why are we not all devoted to God, breathing the whole spirit of missionaries? Chiefly because we are enthusiasts; looking for the end without using the means. To touch only upon two or three instances: Who of us rise at four, or even at five, when we do not preach? Do we know the obligation and benefit of fasting or abstinence? How often do we practice it? The neglect of this alone is sufficient to account for our feebleness and faintness of spirit. We are continually grieving the Holy Spirit of God by the habitual neglect of a plain duty. Let us amend from this hour.

¶ 144. In order to guard against Sabbath-breaking, evil-speaking, unprofitable conversation, lightness, expensiveness or gayety of apparel, and contracting debts without due care to discharge them, 1. Let us preach expressly on each of these heads. 2. Read in every Society the Sermon on Evil-speaking. 3. Let the Leaders closely examine and exhort every person to put away the accursed thing. 4. Let the Preachers warn every Society that none who is guilty herein can remain with us. 5. Extirpate out of our Church buying or selling goods which have not paid the duty laid upon them by government. Let none remain with us who will not totally abstain from this evil in every kind and degree. Extirpate bribery—receiving anything, directly or indirectly—for voting at any election. Show no respect to persons herein, but expel all that touch the accursed thing. And strongly

¶ 145. MINISTERS AND ANNUAL CONFERENCES.

advise our people to discountenance all treats given by candidates before or at elections, and not to be partakers, in any respect, of such iniquitous practices.

CHAPTER II.

MINISTERS AND ANNUAL CONFERENCES.

I. Reception on Trial.

¶ 145. A Preacher is to be received on Trial by an Annual Conference.

¶ 146, § 1. But he must (1) present a recommendation from the District Conference (or, where no District Conference exists, from the Quarterly Conference) of which he is a member, duly signed by the President and Secretary thereof; (2) give to the Annual Conference satisfactory evidence of his knowledge of the studies prescribed for candidates for Reception on Trial; and (3) have previously deposited with the Secretary of the Conference, or with the Committee on Conference Relations, written answers to the following questions, namely:

(1) Are you in debt so as to embarrass you in the work of the Ministry?

(2) Will you wholly abstain from the use of tobacco?

NOTE.—Like answers shall also be required of Ministers proposing to come to us from other Churches.

§ 2. Observe! Taking on Trial is entirely different from admitting a Preacher into Full Membership. One on Trial may be either admitted or rejected without

MINISTERS AND ANNUAL CONFERENCES. ¶ 150.

doing him any wrong; otherwise it would be no trial at all.

¶ 147. While he is on Trial the Annual Conference alone has jurisdiction over the question of his authority to preach, and his continuance on Trial shall be equivalent to the renewal of his License to preach. If he shall be discontinued, he shall be a member of the Quarterly Conference of the Charge where he resides at the time; and, if he is not a Deacon or Elder, his License shall expire unless renewed within one year. ¶ 198, § 3.

¶ 148. When an unordained Preacher is received on Trial in an Annual Conference, and is regularly appointed to a Charge by the Bishop presiding in said Conference, he shall be authorized, as long as the above conditions exist, to solemnize Marriage according to the laws of the State in which he lives.

¶ 149. At each Annual Conference those who are received on Trial or are admitted into Full Membership shall be asked whether they are willing to devote themselves to the missionary work, and a list of the names of all those who are willing to do so shall be taken and reported to the Corresponding Secretaries of the Missionary Society; and all such shall be considered as ready and willing to be employed as Missionaries whenever called for by any of the Bishops.

II. Admission into Full Membership.

¶ 150. A Preacher on Trial who has been employed in the regular itinerant work on Circuits or Stations, or as an instructor in an institution of learning, for two successive years from the time he was received on Trial, may be admitted into Full Member-

¶ 151. MINISTERS AND ANNUAL CONFERENCES.

ship in the Annual Conference after he has given satisfactory evidence of his knowledge of the first two years of the Conference Course of Study, and after the examination before the Conference prescribed in ¶ 151.

¶ 151. In admitting a Preacher at the Conference into Full Membership, after solemn fasting and prayer, he shall be asked, before the Conference, the following questions, with any others which may be thought necessary, namely:

1. Have you faith in Christ?
2. Are you going on to perfection?
3. Do you expect to be made perfect in love in this life?
4. Are you earnestly striving after it?
5. Are you resolved to devote yourself wholly to God and his work?
6. Do you know the General Rules of our Church?
7. Will you keep them?
8. Have you studied the Doctrines of the Methodist Episcopal Church?
9. After full examination do you believe that our Doctrines are in harmony with the Holy Scriptures?
10. Will you preach and maintain them?
11. Have you studied our form of Church Discipline and Polity?
12. Do you approve our Church Government and Polity?
13. Will you support and maintain them?
14. Have you considered the Rules for a Preacher, especially those relating to Diligence, to Punctuality, and to Doing the Work to which you are assigned?
15. Will you keep them for conscience' sake?
16. Will you diligently instruct the children in every place?

MINISTERS AND ANNUAL CONFERENCES. ¶ 154, § 2.

17. Will you visit from house to house?

18. Will you recommend fasting or abstinence, both by precept and example?

19. Are you determined to employ all your time in the work of God?

NOTE.—The candidate for Admission into Full Membership must again deposit with the Secretary of the Conference, or with the Committees on Conference Relations, written answers to the questions set forth in ¶ 146.

¶ 152. A Missionary employed in a Mission may be admitted into Full Membership, if recommended by the Superintendent of the Mission where he labors, without being present at his Annual Conference for examination; but he shall in all cases answer the questions in ¶ 151, in the presence of the Annual Meeting of the Mission when practicable; otherwise in the presence of the Superintendent.

¶ 153. A Minister who has been located at his own request may be readmitted by an Annual Conference, at its discretion, upon his Certificate of Location.

III. Ministers from Other Churches.

¶ 154. Ministers duly accredited as in good standing in other Evangelical Churches until their withdrawal or dismissal therefrom, and having been blameless in life and doctrine thereafter, may be received into our ministry in the following manner:

§ 1. The Quarterly Conference may receive them as Local Preachers not entitled to administer the Sacraments.

§ 2. Upon the recommendation of the District Conference (or of the Quarterly Conference where no District Conference exists) the Annual Conference may at any time thereafter recognize the Orders of those

¶ 154, § 3. MINISTERS AND ANNUAL CONFERENCES.

thus received; may, upon like recommendation, receive them into the Conference, either on Trial or in Full Membership; and may, at its discretion, require them to pursue, in whole or in part, the Conference Course of Study. In case a Minister comes from a Church having but a single Order in its ministry, the Conference may receive him either as a Deacon or as an Elder.

§ 3. But Ministers of the above description may apply directly to the Annual Conference, which may receive their Credentials from another Church, and, finding them of unquestionable validity and sufficiency, may exercise in behalf of said Ministers all the powers conferred in the preceding section.

§ 4. In all these cases the candidates for Admission into Full Membership must satisfactorily answer the questions set forth in ¶ 151; and candidates who come to us from other than Methodist Churches must, before the Recognition of their Orders, take upon them our Ordination Vows, and give satisfactory evidence of their agreement with us in Doctrine and Discipline.

§ 5. The Annual Conference may also admit to equal grade Preachers who are on Trial in the ministry of another Methodist Church, using, however, special care that before they are admitted to Full Membership their examination be entirely satisfactory.

¶ 155. Whenever the Orders of a Minister are recognized according to the foregoing provisions he shall be furnished with a Certificate, signed by the Bishop, in the following words, namely:

"This is to Certify that the.....Annual Conference, having examined the Credentials of the Rev.as.....(an Elder or a Deacon) of the....."

MINISTERS AND ANNUAL CONFERENCES. ¶ 158.

Church, and having received other testimonials of his Grace, Gifts, and Usefulness, and being satisfied therewith, has this day accepted and recognized him in due form as (*an Elder or a Deacon*) in the Methodist Episcopal Church, entitled to exercise under its authority all the functions pertaining to that office, so long as his life and doctrine become the Gospel of Christ.

“Given under my hand and seal at, this day of, in the year of our Lord
“.....”

¶ 156. When the Orders of a Minister of another Church shall have been duly recognized, his Credentials from said Church shall be returned to him with this inscription written plainly across the face of them:

“Accredited by the Annual Conference of the Methodist Episcopal Church, this of, 19.., as the basis of new Credentials.

“....., President.

“....., Secretary.”

IV. Ministers in Official Positions.

¶ 157. Traveling Preachers who are elected to official positions by the General Conference shall be Members of such Annual Conference as they may, with the approbation of the Bishops, select.

V. Termination of Conference Membership.

1. *By Location.*

¶ 158. An Annual Conference may grant to any Member who is in good standing therein a Location,

¶ 159. MINISTERS AND ANNUAL CONFERENCES.

certified by the President of the Conference. Such Minister shall thereupon hold his membership as a Local Elder (or Deacon) in the Quarterly Conference where he resides. ¶ 198, § 3.

¶ 159. Whenever a Member of an Annual Conference applies for a Location, it shall be asked, Is he indebted to the Book Concern? and if it be ascertained that he is, the Conference shall require him to secure said debt, if they judge it necessary or proper, before they grant him a Location.

2. *By Surrender of the Ministerial Office.*

¶ 160. Any Member of an Annual Conference in good standing, who may desire to surrender his Ministerial Office and withdraw from the Conference, may be allowed to do so by the Conference at its session; in which case his Credentials shall be filed with the papers of the Annual Conference of which he was a Member, and his membership in the Church may be recorded in any Society within whose bounds he may wish to reside.

3. *By Withdrawal.*

¶ 161, § 1. When a Minister in good standing withdraws to join the Ministry of another Church, his Credentials should be surrendered to the Conference, and, if he shall desire it, may be returned to him with the following inscription written plainly across the face of them, namely:

“A B has this day been honorably dismissed by the Annual Conference from the ministry of the Methodist Episcopal Church.

“Dated

“, President.

“, Secretary.”

§ 2. When in the interval of the Annual Conference a Member thereof shall deposit with a Bishop or with his Presiding Elder a letter of withdrawal from our Ministry, or his Credentials, or both, the same shall be presented to the Annual Conference at its next session for its action thereon.

4. *By Refusal to do the Work Assigned.*

¶ 162. No Member of an Annual Conference who declines, or ceases, to do the work to which he was duly appointed, except in case of sickness, serious disability, or other unavoidable circumstance, shall on any account exercise the peculiar functions of his Office, whether Deacon or Elder, or even be allowed to preach among us; *nevertheless*, the final determination in every such case is with the Annual Conference.
¶ 227.

CHAPTER III.

DEACONS.

¶ 163. A Deacon is constituted by the election of the Annual Conference and the laying on of the hands of a Bishop.

¶ 164. A Deacon has authority to preach; to conduct Divine Worship; to solemnize Matrimony; to administer Baptism; and to assist the Elder in administering the Lord's Supper.

¶ 165. Preachers of the following classes are eligible to the Office of Deacon:

§ 1. Those who (1) have been Local Preachers for four consecutive years; (2) shall present a recommendation for Deacons' Orders from the District Conference (or from the Quarterly Conference where no

District Conference exists), duly attested by the President and Secretary thereof; and (3) shall have completed, satisfactorily to the Annual Conference, the studies prescribed for Local Preachers who are candidates for Deacons' Orders.

NOTE.—Preachers on Trial in an Annual Conference are for purposes of ordination, as for amenability, considered as Local Preachers.

§ 2. Those who (1) have been Local Preachers for two full years; and (2) also at and during the same time regular students in one of our theological seminaries; (3) shall thereafter have been received on Trial, but (4) previously to such Reception on Trial shall have completed, satisfactorily to the Annual Conference, the first two years of the Conference Course of Study.

§ 3. Those who (1) have been on Trial in an Annual Conference for two years, and (2) shall have completed satisfactorily to the Annual Conference the first two years of the Conference Course of Study.

§ 4. Those Preachers on Trial who shall be appointed by a Bishop to a foreign Mission, or to a remote field in any Conference, or to a Church in a foreign country outside of a Mission or Conference, or to a Chaplaincy in the Army or Navy, in a Prison, or in a Reformatory, Sanitary or Charitable Institution; *provided*, that the Bishop and a majority of the Presiding Elders recommend such election.

CHAPTER IV.

ELDERS.

¶ 166. An Elder is constituted by the election of the Annual Conference, and by the laying on of the

hands of a Bishop and of some of the Elders who are present.

¶ 167. An Elder has authority to preach; to conduct Divine Worship; to solemnize Matrimony; and to administer the Sacraments of Baptism and the Lord's Supper.

¶ 168. Preachers of the following classes are eligible to the Office of Elder:

§ 1. Those who (1) have been for four consecutive years Local Deacons; (2) shall present a recommendation for Elders' Orders from the District Conference (or from the Quarterly Conference where no District Conference exists), duly attested by the President and Secretary thereof; and (3) shall have completed satisfactorily to the Annual Conference the Studies prescribed for Local Deacons who are candidates for Elders' Orders.

NOTE 1.—Preachers on Trial in an Annual Conference are for purposes of ordination, as for amenability, considered as Local Preachers.

NOTE 2.—But the Election of such Preachers to Elders' Orders properly precedes their Admission to Full Membership.

§ 2. Those who (1) have been in Full Membership in the Annual Conference for two successive years, and (2) also Deacons during the same time, and (3) shall have completed, satisfactorily to the Conference, the Conference Course of Study.

§ 3. Those who (1) having been received on Trial, and elected to the office of Deacon under the provisions of ¶ 165, § 2; (2) shall have completed, satisfactorily to the Conference, the Conference Course of Study; and (3) been admitted into Full Membership.

§ 4. Those who (1) having been received on Trial in an Annual Conference, have (2) been appointed to a foreign Mission, or to the Pastorate of a Church in a foreign country outside of a Mission or Conference.

¶ 169. The Annual Conferences in India are authorized, with the concurrence of the Bishop presiding, to elect to the Office of Deacon or Elder Local Preachers who have been engaged in the regular work for two years, or four years, respectively.

¶ 170. When a Preacher shall have passed his examination, and been admitted into Full Membership, and been elected to the Office of a Deacon, but fails of his Ordination through the absence of the Bishop, his eligibility to the Office of Elder shall count from the time of his election to the Office of Deacon.

CHAPTER V.

BISHOPS.

¶ 171. A Bishop is to be constituted by the election of the General Conference and the laying on of the hands of three Bishops, or at least of one Bishop and two Elders. But the General Conference may authorize the election of a Missionary Bishop in the interim of the General Conference.

¶ 172. If by death, or otherwise, there be no Bishop remaining in our Church, the General Conference shall elect a Bishop, and the Elders, or any three of them, who shall be appointed by the General Conference for that purpose, shall consecrate him according to the Ritual.

¶ 173. The duties of a Bishop are:

§ 1. To preside in the Annual Conferences.

§ 2. To form the Districts according to his judgment.

§ 3. To fix the appointments of the Preachers under the following provisions and limitations:

1. He shall appoint the Preachers to the Pastoral Charges annually.

2. He shall not allow a Presiding Elder to preside in the same District more than six consecutive years, nor more than six years in any consecutive twelve. But Presiding Elders in either Missions or Mission Conferences in heathen lands may be appointed to the same District for more than six consecutive years.

3. He may make the following appointments annually, without limitation of time:

1. The Corresponding Secretaries of our Connectional Benevolent Societies and Boards, and the Assistant Corresponding Secretaries of the Board of Church Extension.
2. The Publishing Agents at New York and Cincinnati.
3. The Editors and Assistant Editors at New York, Syracuse, Pittsburg, Cincinnati, Chicago, Kansas City, San Francisco, and New Orleans, and the Editor of *Zion's Herald*.
4. Missionaries to the Indians, to neglected portions of our cities (including the Five Points Mission in New York), to foreign lands, and to foreign populations in the United States where Preachers are obtained with difficulty, including, however, no Germans but those on the Pacific coast.
5. Our Preachers in Germany and Switzerland.
6. Chaplains to Prisons, to Reformatory, Sanitary, and Charitable Institutions, and in the Army and Navy.
7. Preachers appointed to labor for the special benefit of Seamen.
8. Ministers in the service of the American Bible

Society, or of any State Bible Society auxiliary thereto.

9. The Minister stationed at the American Chapel in Paris.
10. The Presidents, Principals, and Teachers of institutions of learning which are under our care; and also those who, *upon the request of an Annual Conference*, are appointed to institutions of learning not under our care.
4. He may, *if requested by an Annual Conference*, appoint—
 1. An Agent to travel throughout such Conference for the purpose of distributing Tracts.
 2. An Agent to promote the cause of Temperance.
 3. An Agent or Agents for the benefit of our institutions of learning.
 4. An Agent for the German Publishing Fund.
 5. Agents for other benevolent institutions.
 6. Editors of unofficial Papers or Magazines published in the interest of the Methodist Episcopal Church; *provided*, the Annual Conference of which they are Members shall request such appointment; and *provided*, further, that in no such case shall the Church incur any financial responsibility.
 7. One or more Members of an Annual Conference to do evangelistic work, on Charges within that Conference if invited by their Pastors, and in cooperation with them; or in neglected territory within any District, when requested by, and in cooperation with, the Presiding Elder of such District; *provided*, the Conference shall determine by

vote how many of its Members may be thus appointed; and, *provided* further, the said Annual Conference shall by vote of two thirds of its Members present and voting request such appointment. ¶ 193, § 29.

§ 4. To change, in the interval between the sessions of the Annual Conference, the appointments of the Preachers as necessity may require and as the Discipline directs.

§ 5. To travel through the Connection at large.

§ 6. To oversee the spiritual and temporal business of our Church.

§ 7. To preside, when present, in the District Conference.

§ 8. To Consecrate Bishops, and Ordain Elders and Deacons.

§ 9. To decide all Questions of Law involved in proceedings pending in an Annual Conference, subject to appeal to the General Conference; but in all cases the application of law shall be with the Conference.

¶ 174. The Bishops shall prescribe the studies upon which those applying for License to preach, for Orders as Local Preachers, and for Reception on Trial shall respectively be examined; and also (1) a Course of Study for Local Preachers, extending through four years, and (2) a Conference Course of Study, extending through four years, to be pursued by those who have been received on Trial in an Annual Conference.

¶ 175. A Bishop may leave without appointment a Preacher on Trial or a Member of an Annual Conference who desires to attend any of our literary or theological Seminaries, whenever he shall be requested so to do by the Annual Conference and it shall seem to him expedient; *provided*, however, that the time

thus spent in school shall not count on that required for Trial in the Annual Conference.

¶ 176. A Bishop may, when he judges it necessary, unite two or more Pastoral Charges for Quarterly Conference purposes, without affecting their separate financial interests or pastoral relations.

¶ 177. If a Bishop cease from traveling at large among the people without the consent of the General Conference he shall not thereafter exercise, in any degree, the Episcopal Office in our Church.

¶ 178. In case there be no Bishop to travel at large through the Districts and exercise the Episcopal Office, on account of death or otherwise, the Districts shall be regulated in every respect by the Annual Conferences and the Presiding Elders in the interval of the sessions of the General Conference, ordination excepted.

CHAPTER VI.

MISSIONARY BISHOPS.

¶ 179, § 1. A Missionary Bishop is a Bishop elected for a specified Foreign Mission field, with full Episcopal powers, but with Episcopal jurisdiction limited to the Foreign Mission field for which he was elected.

§ 2. When two or more Missionary Bishops are located in the same foreign Mission field they shall be coordinate with one another.

¶ 180. A Missionary Bishop is not, in the meaning of the Discipline, a General Superintendent.

¶ 181. A Missionary Bishop is not subordinate to the General Superintendents, but is coordinate with them in authority in the field to which he is appointed. In the practical application of this coor-

dinate authority, when the General Superintendents are making their assignments to the Conferences, any Missionary Bishop who may be in the United States shall sit with them when his field is under consideration; and arrangements shall be made so that once in every quadrennium, and not oftener unless a serious emergency arise, every Mission over which a Missionary Bishop has jurisdiction shall be administered conjointly by the General Superintendents and the Missionary Bishop. In case of a difference of judgment the existing status shall continue, unless overruled by the General Superintendents, who shall have power to decide finally.

¶ 182. A Missionary Bishop is amenable for his conduct to the General Conference, as is a General Superintendent.

¶ 183. The election of a Missionary Bishop carries with it his assignment to a specified Foreign Mission field, and such Bishop cannot be made a General Superintendent except by a distinct election to that office.

¶ 184. A Missionary Bishop shall receive his support from the Missionary Society.

¶ 185. A Missionary Bishop shall be *ex officio* a member of the General Missionary Committee, and shall, in his field, cooperate with the Missionary Society of the Church in the same way in which a General Superintendent cooperates in the Foreign Mission field over which he has Episcopal charge.

¶ 186. When a Missionary Bishop, by death or other cause, ceases to perform Episcopal duty for the foreign field to which he was assigned by the General Conference, the General Superintendents shall at once take supervision of said field.

¶ 187. The transfer of a Preacher from a field within the jurisdiction of a Missionary Bishop to a Conference under the Episcopal supervision of a General Superintendent, or from a Conference under the Episcopal supervision of a General Superintendent to a field within the jurisdiction of a Missionary Bishop, shall require mutual agreement between the two Bishops; and a similar agreement shall be required between the two Bishops having charge when the proposed transfer is between two Foreign fields over which there are Missionary Bishops.

¶ 188. In case of a complaint against, or the trial of, a Missionary Bishop, the preliminary steps shall be as in the case of a General Superintendent, but the Missionary Bishop may be tried before a Judicial Conference in the United States of America.

CHAPTER VII.

PRESIDING ELDERS.

¶ 189. Presiding Elders are to be chosen and appointed by the Bishops.

¶ 190. The duties of a Presiding Elder are:

§ 1. To travel through his District.

§ 2. In the absence of a Bishop to take charge of all the Traveling Ministers, Local Preachers, and Exhorters in his District, as the Discipline directs.

§ 3. To change the appointments of Preachers in his District, if necessary, during the interval between the sessions of the Conference, and in the absence of a Bishop; provided, that a Presiding Elder shall not change a Preacher in his District from a Charge to

which he has been appointed by a Bishop and appoint him to another to which he could not be legally appointed by a Bishop. The law of limitation applies also to Supernumerary, Superannuated, and Local Preachers who are employed in the Pastoral work. ¶ 173, § 3.

§ 4. To preside in the District Conference in the absence of a Bishop.

§ 5. To be present, as far as practicable, at all the Quarterly Meetings, especially at the first and fourth, and at each to call together the Quarterly Conference to transact the business assigned to it by the Discipline.

§ 6. To issue Licenses and to renew them, in accordance with the action of the District or Quarterly Conferences.

§ 7. To oversee the spiritual and temporal business of the Church in his District.

§ 8. To see that all Charters, Deeds, and other Conveyances of Church property in his District conform strictly to the laws, usages, and forms of the State or Territory within which such property is situated, and also to the Discipline.

§ 9. To see that all Church property is well insured.

§ 10. To promote by all proper means the interests of Missions, Church Extension, Education, Sunday Schools, and Epworth Leagues; to observe the rules of the Church on these and other benevolent causes, and to secure conformity thereto by both Pastors and Quarterly Conferences; and to report in open Conference whether the provisions of the Discipline for the support of the various benevolences of the Church have been carried out in his District.

§ 11. To report to the Annual Conference the condi-

¶ 190, § 12. PRESIDING ELDERS.

tion and statistics of the literary and theological institutions located in his District, and under the care of our Church: and to ask at the last Quarterly Conference of each Charge the questions set forth in ¶ 338.

§ 12. To carefully inquire at each Quarterly Conference whether the rules respecting the instruction of children have been faithfully observed; and to report to the Annual Conference the names of all Pastors within his District who have not observed these rules. ¶¶ 46, 349.

§ 13. To take care that every part of our Discipline be enforced in his District.

§ 14. To decide all Questions of Law involved in proceedings pending in a District or Quarterly Conference, subject to an appeal to the President of the next Annual Conference; but in all cases the application of law shall be with the Conference.

§ 15. To attend the Bishop when present in his District, and to give him by letter, when absent, all necessary information of the state of his District.

§ 16. To furnish the Member of the General Missionary Committee for his General Conference District, prior to the annual meeting of that Committee, a written statement of the condition of the Missions under his care, and of their pecuniary needs.

§ 17. To direct the attention of candidates for the Ministry to the advantages of a thorough training in the literary and theological schools of the Methodist Episcopal Church, and also to direct those who are admitted on Trial to the Course of Study prescribed by the Bishops.

§ 18. To explain to Preachers on Trial, as well as to those who are to be proposed for Trial, that the An-

nual Conference may refuse to admit them to Full Membership without doing them any wrong.

¶ 191. If any Pastor absent himself from his Charge the Presiding Elder shall, as far as possible, fill his place with another Preacher, who shall be paid for his labors out of the allowance of the absent Pastor, and in proportion thereto.

¶ 192. A Presiding Elder shall not employ a Preacher who has been rejected by the previous Annual Conference, unless the Conference give him authority.

CHAPTER VIII.

PASTORS. (Preachers in Charge.)

¶ 193. The duties of the Pastor of a Station or Circuit are:

§ 1. To have the oversight of the other Preachers in his Pastoral Charge.

§ 2. To appoint all the Leaders; to change them when he deems it necessary; and to examine each of them, with all possible exactness, at least once a quarter, concerning his method of leading a Class.

§ 3. To receive persons on Probation, and into Full Membership after Probation; to receive and dismiss Members by Certificate; and to administer the Discipline within his Charge.

§ 4. To read and explain the General Rules at least once a year in every Congregation.

§ 5. To enforce vigorously but calmly the rules of the Church.

§ 6. To appoint Prayer Meetings wherever advisable in his Charge.

§ 7. To arrange the appointments, wherever prac

licable, so as to give the Local Preachers regular and systematic employment on the Sabbath.

§ 8. To license such persons as he may deem proper to officiate as Exhorters in the Church, according to the provisions of the Discipline. ¶ 203.

§ 9. To hold Watch-night Meetings yearly, and Love Feasts quarterly; suffering no Love Feast to last above an hour and a half; to hold Quarterly Meetings in the absence of the Presiding Elder, and of the Traveling Elder appointed by him as his substitute.

§ 10. To take care that every Society be supplied with our Church literature.

§ 11. To form Classes of the larger children, youth, and adults for instruction in the word of God; and to attend to all the duties prescribed for the training of children. ¶¶ 46, 349.

§ 12. To catechise the children publicly in the Sunday School, and at special meetings appointed for that purpose, and also privately; to report to each Quarterly Conference the extent to which he has done this work.

§ 13. To organize, if possible, and to maintain, if practicable, Chapters of the Epworth League.

§ 14. To examine the accounts of the Stewards.

§ 15. To see that the Stewards provide whenever practicable unfermented wine for use in the Sacrament of the Lord's Supper.

§ 16. To appoint a person to receive the quarterly collection in the Classes.

§ 17. To see that public collections be made quarterly, if need be.

§ 18. To call the Committee on Temperance together at least once in three months for the purpose

of considering the best means to be employed for promoting the cause of Temperance in the community.

§ 19. To recommend everywhere decency and cleanliness.

§ 20. To attend to all the duties enjoined upon Pastors in reference to Education, Sunday Schools and the Sunday School Union, Missions, Church Extension, the Freedmen's Aid and Southern Education Society, and the distribution of Tracts, forming societies and taking collections to aid these objects in such manner as the Annual Conference shall from time to time direct.

§ 21. To take a collection or subscription, if the Annual Conference shall not give other directions on the subject, the proceeds of which shall be at the disposal of the Pastor for the distribution of Tracts.

§ 22. To take an annual collection in behalf of the American Bible Society.

§ 23. To take a collection previous to the session of each General Conference to aid in defraying the expenses thereof; and the sums so collected shall be brought up by the Delegation to the General Conference, and applied to the object above specified in proportion to the expenses of the several Delegates.

§ 24. To register carefully Marriages and Baptisms.

§ 25. To give an account of his Charge every quarter to his Presiding Elder.

§ 26. To make a written report at each Quarterly Conference in the order, and covering all the items, set forth in the following form:

The Preacher in charge of presents the following

QUARTERLY REPORT

of the Charge to the Quarterly Conference held at, 19...

I. *Sunday Schools and Religious instruction.*

1. Number of Sunday Schools.....
2. State of the Schools.....
3. Average Attendance.....
4. Number of Sermons preached by the Pastor to the children
5. Number of times the Pastor has catechised the Children
6. Number of Classes of Children formed for religious instruction.....

II. *Changes in Membership.*

[NOTE.—Enter under each item the names of persons concerned.]

1. Admitted from Probation.....
2. Enrolled by Certificate.....
3. Granted Certificates
4. Deceased
5. Withdrawn
6. Excluded

III. *Pastoral Labor.*

1. Number of Pastoral Visits.....
2. Other Items.....

IV. *Benevolent Collections this Quarter.*

1. Missions.....
2. Church Extension
3. Education.....
4. Freedmen's Aid and Southern Education.....
5. Sunday Schools and Sunday School Union.....
6. Tracts
7. American Bible Society.....
8. Other Objects

V. *Subscribers for our Periodicals.*

[NOTE.—To be reported only at Fourth Quarterly Conference.]

1.Christian Advocate.....
2. Methodist Review.....
3. Sunday School Journal.....
4. Sunday School Advocate.....
5. The Classmate.....
6. Epworth Herald.....
7. Other Periodicals.....

....., *Preacher in Charge.*

§ 27. To make an exact report to the Annual Conference of all the items embraced in the Statistics of the Conference, and to deliver to the Conference Treasurer all moneys raised for our benevolent causes, or satisfactory vouchers for the same (¶¶ 82-85); and to report in open Conference whether he has presented the Claims of our benevolent causes according to the requirements of the Discipline.

§ 28. To make at the close of each Conference year a Visiting List of the Members in Towns and Cities, by streets and numbers, and to leave it to his successor, together with a particular account of his Charge and a list of subscribers for our Periodicals.

§ 29. No Pastor shall engage an evangelist other than those appointed by the Bishop of his Conference, without first obtaining the written consent of his Presiding Elder.

§ 30. No preaching-place shall be discontinued in the intervals between the sessions of the Annual Conference without the consent and advice of the Quarterly Conference and of the Presiding Elder; and when thus discontinued the names of the Members shall be transferred to such contiguous Classes as the Members may select.

CHAPTER IX.

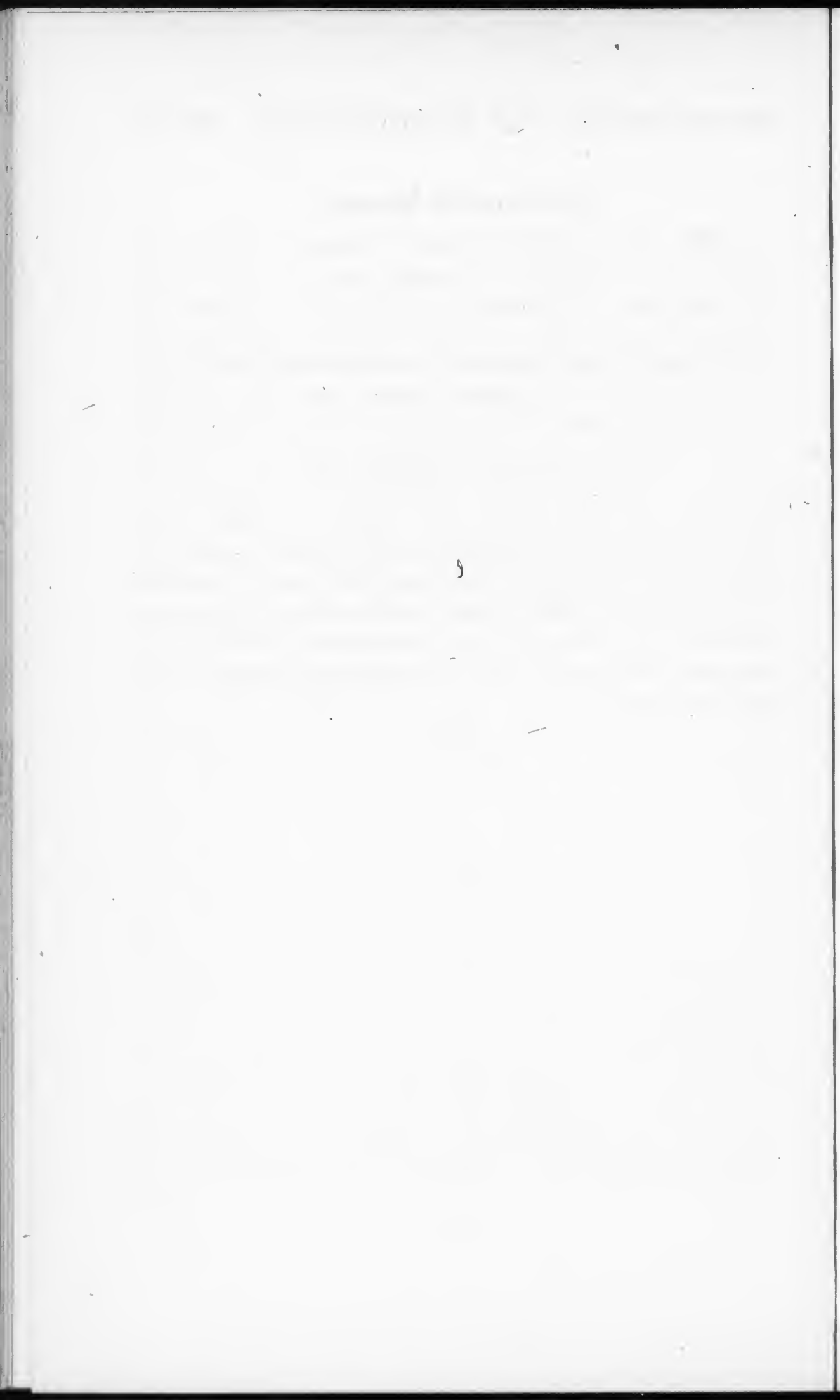
SUPERNUMERARY AND SUPERANNUATED MINISTERS.

Supernumerary Ministers.

¶ 194. A Supernumerary Minister is one who, because of impaired health, is temporarily unable to perform full work. This relation shall not be granted for more than five years in succession. He may receive an appointment, or be left without one, according to the judgment of the Annual Conference of which he is a Member; and he shall be subject to all the limitations of the Discipline in respect to reappointment and continuance in the same Charge that apply to Effective Ministers. In case he has no Pastoral Charge he shall have a seat in the Quarterly Conference, and all the privileges of membership, in the place where he resides. He shall report to the Fourth Quarterly Conference, and to the Pastor, all Marriages solemnized and all Baptisms administered. In case he resides beyond the bounds of his Conference he shall forward annually a Certificate similar to that required of a Superannuated Minister, and in case of failure so to do the Conference may locate him without his consent. He shall have no claim on the Conference funds except by vote of the Conference.

Superannuated Ministers.

¶ 195. Every Superannuated Minister, who is not employed as Pastor of a Charge, shall have a seat in the Quarterly Conference, and all the privileges of membership in the Church where he resides. He shall report to the Fourth Quarterly Conference and to the Pastor all Marriages solemnized and all Baptisms administered. If he resides without the bounds of the Conference of which he is a Member, he shall annually forward to his Conference a certificate of his Christian and Ministerial conduct, together with an account of the number and circumstances of his family, signed by the Presiding Elder of the District or the Pastor of the Charge within whose bounds he resides; without which the Conference shall not be required to allow his claim, and may locate him without his consent.



PART IV.

LOCAL PREACHERS AND LAY
HELPERS.

- I. LOCAL PREACHERS
- II. EXHORTERS.
- III. DEACONESSES.

CHAPTER I.

LOCAL PREACHERS.

¶ 196. Wherever a District Conference exists, the powers hereinafter conferred on Quarterly Conferences in relation to Local Preachers and Exhorters shall be exercised only by the District Conference; but it shall not license any person to preach, nor renew the License of any person to preach or exhort, nor recommend any Local Preacher to the Annual Conference for Orders, or for Recognition of Orders, or for Reception on Trial, without the previous recommendation of the Quarterly Conference, or of the Leaders and Stewards' Meeting of the Charge of which such person or Preacher is a Member.

¶ 197. The Quarterly Conference, where no District Conference exists, shall have authority—

1. To license proper persons to preach; *provided*, they shall have been previously recommended by the Society of which they are Members, or by the Leaders and Stewards' Meeting; shall have passed a satisfactory examination in the studies prescribed for candidates for License to preach; shall have been examined in the presence of the Conference on the subject of Doctrine and Discipline; and shall also have satisfactorily answered the question, Will you wholly abstain from the use of tobacco? And no Member of the Church shall be at liberty to preach without such a License.

2. To examine Local Preachers in the Course of Study prescribed for them; to inquire into the gifts,

¶ 198, § 1. LOCAL PREACHERS.

labors, and usefulness of each by name; and to renew their Licenses annually when, in the judgment of the Conference, their gifts, grace, and usefulness, and their faithfulness and proficiency in study, warrant such renewal.

3. To recommend to the Annual Conference Local Preachers who are suitable candidates for Deacons' or Elders' Orders (¶¶ 165, 168), for Recognition of Orders (¶ 154), or for Reception on Trial (¶ 146), such candidates having been previously examined in the presence of the Quarterly Conference on the subject of Doctrine and Discipline.

4. To try, suspend, deprive of Ministerial office and Credentials, expel, or acquit any Local Preacher of the Circuit or Station against whom Charges shall have been preferred. ¶¶ 236-243.

NOTE.—For the Licensing, Amenability, and Appeal of Local Preachers in Missions in the United States and Territories, see ¶ 356.

¶ 198, § 1. Every Local Preacher, ordained or unordained, not having a Pastoral Charge, shall be a member of, and amenable to, the Quarterly Conference where he resides. And when he shall change his residence he shall procure from the Pastor of the Charge from which he removes, or from the Presiding Elder of the District, a Certificate of his Official Standing and of Dismissal, and shall present it to the Pastor of the Charge to which he removes. If he neglects to do this, he shall not be recognized, nor use his office, as a Local Preacher in the Charge to which he has removed; and he shall continue to be amenable to the Quarterly Conference of the Charge from which he has removed, which may, if the neglect be long continued, after due notice, try him for persistent disobedience to the order of the Church,

and upon conviction thereof deprive him of Ministerial Office and Credentials.

§ 2. If a Local Preacher be appointed to a Pastoral Charge, he shall procure from the Pastor of the Charge from which he removes, or from the Presiding Elder of the District, a Certificate of his Official Standing and of Dismissal, and shall present it to the Quarterly Conference of the Charge to which he has been appointed, at its next session, and his Church and his Quarterly Conference membership shall be in that Charge.

§ 3. Whenever a Preacher is located or discontinued by an Annual Conference, he shall thereupon hold his Quarterly Conference membership where he resides at the time of location or discontinuance.

¶ 199. The Presiding Elders and the Pastors are required so to arrange the appointments, wherever it is practicable, as to give the Local Preachers regular and systematic employment on the Sabbath.

¶ 200. Every Local Preacher shall be enrolled in a Class, and meet with it. He shall make to the District or Quarterly Conference a report of his labors, as follows: 1. Number of Sermons preached; 2. Number of Prayer Meetings attended; 3. Number of Class Meetings attended; 4. Number of Sunday Schools attended; 5. Number of Funerals conducted; 6. Miscellaneous Items. He shall also report (1) the Number of Marriages solemnized, with the names of the persons married; and (2) the Number of Baptisms administered, with the names and ages of the persons baptized, that due entry may be made by the Pastor in the Church Records. If a Local Preacher be found neglectful of any of the above duties, or unacceptable in his Ministerial office, the Quarterly Con-

ference may, after due trial, deprive him of his Ministerial office.

¶ 201. Whenever a Local Preacher fills the place of a Pastor, with the approbation of the Presiding Elder, he shall be paid for his time a sum proportioned to the allowance of the Pastor, which sum shall be paid by the Charge at the next Quarterly Meeting, if the Pastor whose place he filled was either sick or necessarily absent; and in other cases, out of the allowance of the Pastor.

¶ 202. If a Local Preacher be distressed in his temporal circumstances on account of his service in the Charge, he may apply to the Quarterly Conference, which may give him such relief as is judged proper, after the allowance of the Pastors and their families, and all other regular allowances, are paid.

CHAPTER II.

EXHORTERS.

¶ 203. An Exhorter shall be constituted by the recommendation of the Class of which he is a member, or of the Leaders and Stewards' Meeting of the Charge, and a License signed by the Pastor.

¶ 204. The duties of an Exhorter are, to hold Meetings for Prayer and Exhortation wherever opportunity is afforded, subject to the direction of the Pastor; to attend all the sessions of the District and Quarterly Conferences, and to present a written report to the same. He shall be subject to an annual examination of character in the Quarterly Conference, and a renewal of License, to be signed by the President thereof.

CHAPTER III.

DEACONESSES.

I. General Deaconess Board.

¶ 205, § 1. The Board of Bishops shall be a General Deaconess Board, which shall meet semiannually and have general supervision over all Deaconess work throughout the Church.

§ 2. The Board shall quadrennially arrange the Annual and Mission Conferences and Missions into Deaconess Districts, and at the sessions of the General Conference shall appoint a General Superintendent or a Missionary Bishop as District Superintendent over each of these Districts.

§ 3. The General Deaconess Board shall authorize, on the recommendation of the Annual Conference, the establishment of Homes, Hospitals, Orphanages, Old People's Homes, and other institutions such as properly come under the care of Deaconesses of the Methodist Episcopal Church, and shall authorize conventions and other general meetings held in the interest of the Deaconess work.

§ 4. The Board may also authorize the establishing and maintenance of Homes for Deaconesses who, on account of age, loss of health, or other physical disability, are unable to continue in the work, and are without adequate means of support.

§ 5. All questions of difference arising in the ad-

ministration of Deaconess work shall be presented in writing to the District Superintendent to be by him submitted to the General Board for final determination at the next semiannual meeting thereof.

II. District Superintendent.

¶ 206. The District Superintendent shall have supervision of all Deaconess work within his District; he shall promote the interests of the work by all proper means; he shall receive reports of Deaconesses, Churches, Conference Boards, Deaconess institutions, and benevolent societies, and other matters pertaining to Deaconess work, and shall render annual report of the same to the General Board. All transfers of Deaconesses from one field of labor to another shall be subject to his approval.

III. Conference Deaconess Boards.

¶ 207, § 1. In each Annual Conference a Conference Deaconess Board of nine members, at least three of whom shall be women, shall be appointed by the Conference for such a term of service as the Conference may decide. It shall be the duty of this Board to encourage and promote the establishment and support of Deaconess institutions and to exercise general control of this form of Christian work within the Conference, according to the provisions of this chapter; to see that all charters, deeds, and other conveyances of the property of Deaconess institutions within the bounds of the Conference conform strictly to the laws, usages, and forms of the State or Territory within which such property is situated, and

also to the Discipline, and to see that all such property is well insured. This Board shall furnish annually to the Annual Conference and to the Superintendent of the District including the Conference a statement of the number of Deaconesses in each institution, how employed, the amount of money received and how expended, and such other statistics as the Annual Conference or the District Superintendent may require.

IV. Deaconesses.

¶ 208, § 1. Each candidate for a license as a Deaconess must be unmarried and over twenty-three years of age, and be recommended by the Quarterly Conference of the Church of which she is a Member. When coming from a training institution or Home she must also be recommended by the Superintendent or Manager of the same; she must have given two years of continuous probationary service and have passed a satisfactory examination by the Conference Board as to religious qualifications, and in the Course of Study prescribed for Deaconesses by the Bishops, and she must present a Certificate of good health from a reputable physician. No person shall be recognized or employed as a Deaconess of the Methodist Episcopal Church who fails to comply with the Disciplinary requirements.

§ 2. The Conference Board may license women thus qualified and recommended, and shall arrange for their consecration as Deaconesses according to the Order of Service prescribed by the Discipline (App. ¶ 55), and shall report each year the names and work of such Deaconesses to the Annual Conference and to the District Superintendent.

§ 3. The duties of the Deaconess are to minister to the poor, care for the sick, provide for the orphans, comfort the sorrowing, seek the wandering, save the sinning, and, relinquishing all other pursuits, devote herself to these and other forms of Christian labor. No vow of perpetual service shall be exacted from any Deaconess. She shall be at liberty to relinquish her position at any time, but while engaged in this voluntary service she shall be entitled to a suitable support. She shall also wear the distinctive costume prescribed by the Conference Board or the Home with which she is connected, and it is recommended that this garb shall be as uniform as practicable throughout the Church.

§ 4. Each Deaconess not in a Home shall be under the direction of the Pastor of the Church in which she is at work, but those who are members of a Home shall be subordinate to and directed by the Superintendent in charge. All others shall be under the direction of the District Superintendent.

§ 5. When a Deaconess is transferred from the bounds of one Conference to those of another, she shall receive a Certificate of Transfer from the Conference Board, and shall present the same as soon as practicable to the Conference Board within whose jurisdiction she is transferred, which Board shall register her name and take the oversight of her work. Transfers to and within the bounds of a Conference shall be subject to the approval of the Conference Board.

§ 6. The approval of the Annual Conference within whose bounds a Deaconess is laboring shall be necessary for her continuance in office, and she shall present annually to the Conference Board a Certificate

of Character and Standing from the Quarterly Conference of the Church with which she is connected.

V. Deaconess Institutions.

¶ 209, § 1. No institution shall be recognized as a Deaconess institution of the Methodist Episcopal Church until it is authorized by the General Board on the recommendation of the Annual Conference within whose territory it is located, and shall conform to the regulations of this chapter.

§ 2. All property for Homes and other Deaconess institutions that may hereafter be acquired shall be held in trust for the Methodist Episcopal Church by any of the Disciplinary societies of the Church or a Local Board of Trustees elected by the society with which the institution is connected.

§ 3. The provisions of this chapter shall not disturb existing Homes or institutions now being operated for Deaconess work; nor exclude any societies or associations now engaged in Deaconess work, but authorizes any of these to employ Deaconesses and establish and operate Homes and institutions for the Deaconess work of the Methodist Episcopal Church according to the provisions of this chapter.

¶ 210. Every Church and benevolent society employing Deaconesses, Deaconess institutions, and Deaconesses not employed by any of them, shall make annual reports, embracing such items as the District Superintendent shall indicate.

¶ 211. The Superintendents of Deaconess institutions, all societies and Churches employing Deaconesses not members of a Home, shall report the names and work of the Deaconesses in their charge

to the Conference Board one month before the meeting of the Annual Conference.

¶ 212. The foregoing provisions shall relate to Annual Conferences, and also to Mission Conferences and Missions, except in those parts of Europe in which the Deaconess work exists as a legal corporation with an Inspector appointed by the Annual Conference; but where Missionary Bishops have coordinate authority, they shall exercise the same powers as are committed to the General Board of Deaconesses.

PART V.

JUDICIAL ADMINISTRATION.

- I. THE TRIAL AND APPEAL OF A BISHOP.
- II. THE TRIAL OF A MEMBER OF CONFERENCE.
- III. PROCEEDINGS AGAINST A PREACHER ON TRIAL.
- IV. THE TRIAL OF A LOCAL PREACHER.
- V. THE TRIAL OF AN ACCUSED MEMBER.
- VI. THE JUDICIAL CONFERENCE.
- VII. APPEALS OF MINISTERS.
- VIII. APPEALS OF LOCAL PREACHERS.
- IX. APPEALS OF MEMBERS.
- X. RESTORATION OF CREDENTIALS.

CHAPTER I.

THE TRIAL AND APPEAL OF A BISHOP.

¶ 213. A Bishop is answerable for his conduct to the General Conference, which shall have power to order the manner of his trial.

¶ 214. When a Bishop is accused of immoral conduct, the Presiding Elder within whose District said immorality is alleged to have been committed shall call to his aid four Traveling Elders, which five Ministers shall carefully inquire into the case; and if, in their judgment, there is reasonable ground for such accusation, they, or a majority of them, shall prepare and sign the proper charge in the case, and shall send a copy thereof, so signed, to the accused, and shall give notice thereof to one of the Bishops. Said Bishop, so notified, shall convene a Judicial Conference, to be composed of the Triers of Appeals, appointed as hereinafter provided, in five neighboring Conferences. And the said Judicial Conference shall have full power to try the accused Bishop, and to suspend him from the functions of his Office, or expel him from the Church, as they may deem his offense requires. One of the Bishops shall preside at his trial.

¶ 215. The accused shall have the right of peremptory challenge, yet not so as to reduce the number of the Judicial Conference below twenty-one.

¶ 216. The President of such Judicial Conference shall, at the commencement of the trial, appoint a Secretary, who shall make a correct record of the pro-

¶ 217. TRIAL AND APPEAL OF A BISHOP.

ceedings, and of all the evidence in the case, which, when read and approved, shall be signed by the President and Secretary.

¶ 217. In case of imprudent conduct, the Presiding Elder within whose District the alleged offense occurred shall take with him two Traveling Elders, and shall admonish the Bishop so offending. In case of a second offense, one of the Bishops, together with three Traveling Elders, shall call upon him, and reprehend and admonish him. If he still persist in his imprudence, he shall then be tried in the manner ordered in ¶¶ 214-216.

¶ 218. In case the alleged immorality or imprudence has been committed without the bounds of any District, the Presiding Elder within the bounds of whose District the Bishop resides shall proceed as hereinbefore specified.

¶ 219. When a Bishop disseminates, publicly or privately, doctrines which are contrary to our Articles of Religion or established standards of doctrine, the same process shall be observed as is prescribed in ¶¶ 214-216.

¶ 220. A Bishop shall have the right of Appeal to the ensuing General Conference, if he signify his intention to appeal within three months of the time when he is informed of his conviction. And in case of an Appeal, the record of the trial and all the documents relating to the case, including the charges and specifications, shall be transmitted to the ensuing General Conference, which record and documents only shall be used in evidence in the trial of the Appeal. The General Conference may, at its discretion, hear the Appeal by a Judicial Committee of its own number.

TRIAL OF A MEMBER OF CONFERENCE. ¶ 222, § 2.

¶ 221. Complaint against the administration of a Bishop may be forwarded to the General Conference, and entertained there; *provided*, that in its judgment he has had due notice that such complaint would be made.

NOTE.—For Amenability and Trial of a Missionary Bishop, see ¶¶ 182-188.

CHAPTER II.

THE TRIAL OF A MEMBER OF CONFERENCE.

¶ 222. When a Member of an Annual Conference is under report of being guilty of some crime expressly forbidden in the word of God, sufficient to exclude a person from the kingdom of grace and glory:

§ 1. In the interval between the sessions of the Annual Conference the Presiding Elder shall call not less than five nor more than nine Members of the Conference to investigate the case, and, if possible, bring the accused and accuser face to face. He shall preside throughout the proceedings, and shall certify and declare the verdict of the Committee; and he shall cause a correct record of the charges, specifications, proceedings, and evidence in the investigation to be kept and transmitted to the Annual Conference.

§ 2. But if the accused be a Presiding Elder, three of the senior Ministers of his District shall inquire into the character of the report, and, if they judge it necessary, they shall call in the Presiding Elder of any adjoining District of the Conference, who shall appoint a Committee of not less than five or more than nine Elders of the Annual Conference of which the accused is a Member, to investigate

¶ 222, § 3. TRIAL OF A MEMBER OF CONFERENCE.

the case, and he shall also preside at the investigation

§ 3. If in either of the above cases of investigation the accused, after due notice given him, shall refuse or neglect to appear before the Committee, the investigation shall proceed in his absence. If in either case the charge be sustained, the accused shall be suspended by the Committee from all Ministerial services and Church privileges until the ensuing Annual Conference, at which his case shall be fully considered and determined upon the evidence contained in the record of the investigation, and such other evidence as may be admitted.

§ 4. A Supernumerary or Superannuated Minister residing without the bounds of his own Conference shall be subject, under the authority of the Presiding Elder of the District within which he resides, to the investigation prescribed in ¶ 222, § 1. But, in such case, all the papers, including the record of the investigation, charges, evidence, and findings, shall be transmitted to the ensuing session of the Annual Conference of which the accused is a Member, on which papers, and such other evidence as may be admitted, the case shall be determined.

§ 5. If, in any of the foregoing cases of investigation, counsel has not been provided for the Church, or for the accused, the Presiding Elder shall have power to appoint counsel for both, or for either.

§ 6. In both the investigation and the trial of a Minister, witnesses from without shall not be rejected, and the testimony of an absent witness may be taken before the Preacher in Charge where such witness resides, or before a Preacher appointed by the Presid-

TRIAL OF A MEMBER OF CONFERENCE. ¶ 225.

ing Elder of the District within which such witness resides; *provided*, in every case sufficient notice has been given to the adverse party of the time and place of taking such testimony. .

§ 7. An Annual Conference may entertain and try charges against its Members though no investigation upon them has been held, or though an investigation has not resulted in suspension, due notice having been given to the accused.

¶ 223. Any Traveling or Local Preacher who shall hold religious service within the bounds of any Mission, Circuit, or Station, when requested by the Preacher in Charge not to hold such services, shall be deemed guilty of imprudent conduct, and shall after the admonitions ordered in ¶¶ 224, 240, and if he do not refrain from such conduct, be liable to charges and investigation or trial under the provisions of the Discipline relating to these respective classes of Preachers. A Local Preacher offending against this provision may be tried in the Charge where the offense was committed.

¶ 224. In cases of improper temper, words, or actions, the Minister so offending shall be admonished by his senior in office. Should a second transgression take place, one, two, or three Ministers are to be taken as witnesses. If he continue to offend, let the Presiding Elder proceed as in ¶ 222, § 1.

¶ 225. When a Member of an Annual Conference fails in business, or contracts debts which he is not able to pay, the Presiding Elder shall appoint three judicious Members of the Church to inspect the accounts, contracts, and circumstances of the supposed delinquent; and if, in their opinion, he has behaved dishonestly, or contracted debts without the prob-

¶ 226. TRIAL OF A MEMBER OF CONFERENCE.

ability of paying, let the case be disposed of according to ¶ 222, § 1.

¶ 226. When a Member of an Annual Conference disseminates, publicly or privately, doctrines which are contrary to our Articles of Religion or established standards of doctrine, let the same process be observed as is directed in ¶ 222, § 1. But if, after the charge is sustained, the Minister so offending does solemnly engage to the Committee of investigation not to disseminate such erroneous doctrines in public or private, the Committee may waive suspension, that the case may be laid before the next Annual Conference, which shall determine the matter.

¶ 227. When a Member of an Annual Conference, in the interval between the sessions of his Conference, declines or ceases to do the work to which he was duly appointed, except for the reasons indicated in ¶ 162, let the Presiding Elder proceed as directed in ¶ 222, § 1. If the Presiding Elder fail to do this, he shall account therefor to the next Annual Conference.

¶ 228. When it is alleged of a Member of an Annual Conference that he is so unacceptable or inefficient as to be no longer useful in his work, or, without reason of impaired health of himself or family disqualifying him for pastoral work, goes into secular business, his case shall be referred to a Committee of five or more Members of his Conference for inquiry, and if said Committee shall find the allegation sustained, and shall so recommend, the Conference may request him to locate. If he shall refuse, and the conditions complained of shall continue, the Conference may, at its next session, after formal trial and conviction, locate him without his consent. But

TRIAL OF A MEMBER OF CONFERENCE. ¶ 230.

he shall have the right of appeal to a Judicial Conference, which may restore him.

¶ 229. In cases of alleged maladministration—

§ 1. A Minister shall be answerable to his Conference on the charge of corrupt, negligent, or partisan administration, but not for errors in judgment.

§ 2. Errors or defects in Judicial Proceedings shall be duly considered when presented on appeal. But Errors of Law or Administration connected with investigations under ¶ 222, and Errors of Law made by a Presiding Elder in cases of appeal to a Quarterly Conference are to be corrected by the President of the next Annual Conference on appeal in open session, and the Conference may also order just and suitable remedies for the injury resulting from such errors.

§ 3. Errors of Administration not connected with Judicial Proceedings may be presented in writing to the Annual Conference, for its judgment thereon, and the Conference may also order just and suitable remedies when the rights of Ministers or Members of the Church have been injuriously affected by such errors.

¶ 230. The Annual Conference may, at its discretion, try an accused Member in either of the three following methods:

1. The entire trial, including the examination of witnesses, may be by the Conference in full session.

2. The Bishop may appoint an Elder as a Commissioner to take the evidence in the case, in whole or in part; and said Commissioner shall cause a correct record of the proceedings before him, and of the evidence signed by the witnesses respectively, to be laid before the Conference, upon which evidence, and

¶ 231. TRIAL OF A MEMBER OF CONFERENCE.

such other as may be admitted, the case shall be determined.

3. Or, the Conference may appoint from its Members a Select Number of not less than nine nor more than fifteen, to try the accused, who shall have the right to challenge for cause; which Select Number, in the presence of a Bishop, or of a Chairman whom the President of the Conference shall have appointed, and one or more of the Secretaries of the Conference, shall have full power to consider and determine the case according to the rules which govern Annual Conferences in such proceedings; and they shall make a faithful report in writing of all their proceedings, duly subscribed by the President and Secretary of the Select Number, to the Secretary of the Conference, and deliver up to him the bill of charges, the evidence taken, and the decision rendered, with all other documents brought into the trial.

But the Annual Conference may, when a case cannot be tried during the session for want of testimony, refer it to one of the Presiding Elders, who shall proceed as directed in ¶ 222, § 1.

¶ 231. When a Minister is tried on a charge of immorality, and the Conference or the Select Number shall find that this charge is not sustained by the evidence, but that the Minister has been proven guilty of "high imprudence and unministerial conduct," it may declare this fact, and subject the offender to reproof, suspension, or deprivation of Ministerial office and Credentials.

¶ 232. In no case, of either an investigation or the trial of a Member of an Annual Conference, shall any person act as Counsel who is not a Member of an Annual Conference.

¶ 233. In case any Member of an Annual Conference be deposed from the Ministry without being expelled from the Church, he shall have his Membership in the Church where he resides.

¶ 234. After a Minister shall have been regularly tried and expelled he shall have no privileges of Society or Sacraments in our Church, without contrition, reformation, and confession, satisfactory to the Conference from which he was expelled.

¶ 235. When a Traveling Preacher is accused of immorality and desires to withdraw from the Church, the Annual Conference may permit him to withdraw, in which case the record shall be, "Withdrawn under complaints." If formal charges of immorality have been presented, he may be permitted to withdraw, in which case the record shall be, "Withdrawn under charges:" and if thus withdrawn under "complaints," or under "charges," the relation to the Church of the Preacher thus withdrawn shall be the same as if he had been expelled.

CHAPTER III.

PROCEEDINGS AGAINST A PREACHER ON TRIAL.

¶ 236. A Preacher on Trial in an Annual Conference is, in reference to Amenability and Appeal, considered as a Local Preacher; but in his case the Presiding Elder shall perform the duties which are prescribed to the Preacher in Charge in the case of an accused Local Preacher.

CHAPTER IV.

THE TRIAL OF A LOCAL PREACHER.

¶ 237. When a Local Preacher (ordained or unordained) is reported to be guilty of some crime expressly forbidden in the word of God, sufficient to exclude a person from the kingdom of grace and glory, the Preacher in Charge shall call a Committee of investigation, consisting of three or more Local Preachers, before which it shall be the duty of the accused to appear, and by which, if the charge is sustained, he shall be suspended from all Ministerial services and Church privileges until the next District or Quarterly Conference. If the accused refuse or neglect to appear before said Committee, the investigation may proceed in his absence. And the Preacher in Charge shall cause exact minutes of the charges, testimony, and proceedings in the investigation, together with the decision of the Committee, to be laid before the District or Quarterly Conference, where it shall be the duty of the accused to appear for trial.

¶ 238. Should the Conference order a trial, its President shall appoint a Secretary, who shall make a correct record of the proceedings and evidence in the case, and if the accused be found guilty, the Conference shall affix a penalty to the offense, according to ¶ 197.

¶ 239. Should the District Conference having jurisdiction in the case of an accused Local Preacher judge it expedient to try him by a Select Number, it

may appoint not less than nine nor more than fifteen of its members for the purpose, the accused having the right to challenge for cause; which Select Number, in the presence of a Bishop or an Elder whom the President of the District Conference may appoint, and with a Secretary appointed by the District Conference, shall have full power to consider and determine the case according to the rules which govern District Conferences in such cases: and the Secretary shall make a faithful report in writing of all the proceedings and evidence to the Secretary of the District Conference, and shall deliver up to him all the papers in the case.

¶ 240. In case of improper tempers, words, or actions, the Local Preacher so offending shall be admonished by the Preacher in Charge. Should a second transgression take place, one, two, or three Members of the Church are to be taken as witnesses. If he continue to offend, he shall be tried at the next District or Quarterly Conference, and, if found guilty and impenitent, he shall be expelled from the Church.

¶ 241. When a Local Preacher disseminates, publicly or privately, doctrines which are contrary to our Articles of Religion or established standards of doctrine, let the same process be observed as is directed in ¶¶ 237, 238.

¶ 242. When a Local Preacher fails in business, or contracts debts which he is not able to pay, let the Preacher in Charge appoint three judicious Members of the Church to inspect the accounts, contracts, and circumstances of the supposed delinquent; and if, in their opinion, he has behaved dishonestly, or contracted debts without the probability of paying, let the case be disposed of according to ¶¶ 237, 238.

¶ 243. TRIAL OF A LOCAL PREACHER.

¶ 243. When, in the judgment of the Presiding Elder, a fair and impartial trial cannot be had in the Quarterly Conference where the accused holds his membership, the Presiding Elder may refer the case to some other Quarterly Conference within the bounds of his District for trial.

CHAPTER V.

THE TRIAL OF AN ACCUSED MEMBER.

I. Immoral Conduct.

¶ 244. A Member of the Church accused of immorality shall be brought to trial before a Committee of not less than five Members of the Church who are not members of the Quarterly Conference. They shall be chosen by the Preacher in Charge, and, if he judge it to be necessary, he may select them from any part of the District; and the parties may challenge for cause. The Preacher in Charge shall preside in the trial, and shall cause a correct record of the proceedings and evidence to be made.

¶ 245. If the accused person be found guilty by the decision of a majority of the Committee, and the crime be such as is expressly forbidden in the word of God, sufficient to exclude a person from the kingdom of grace and glory, let the Preacher in Charge expel him.

¶ 246. But if in view of mitigating circumstances and of humble and penitent confession the Committee find that a lower penalty is proper, it may either

impose censure on the offender, or suspend him from all Church privileges for a definite time, at its discretion.

¶ 247. If the accused person, after sufficient notice given him, shall refuse or neglect to appear before the Committee, he may be tried in his absence, and, if found guilty, he shall be expelled.

II. Imprudent and Unchristian Conduct.

¶ 248. In cases of neglect of duties of any kind, imprudent conduct, indulging sinful tempers or words, the buying, selling, or using intoxicating liquors as a beverage, signing petitions in favor of granting license for the sale of intoxicating liquors, becoming bondsmen for persons engaged in such traffic, renting property as a place in or on which to manufacture or sell intoxicating liquors, dancing, playing at games of chance, attending theaters, horse races, circuses, dancing parties, or patronizing dancing schools, or taking such other amusements as are obviously of misleading or questionable moral tendency, or disobedience to the order and Discipline of the Church—first, let private reproof be given by the Pastor or Leader, and if there be an acknowledgment of the fault, and proper humiliation, the person may be borne with. On the second offense the Pastor or Leader may take one or two discreet Members of the Church. On a third offense let him be brought to trial, and if found guilty, and there be no sign of real humiliation, he shall be expelled.

¶ 249. TRIAL OF AN ACCUSED MEMBER.

III. Neglect of the Means of Grace.

¶ 249. When a Member of our Church habitually neglects the means of grace, such as the Public Worship of God, the Supper of the Lord, family and private Prayer, searching the Scriptures, Class Meetings and Prayer Meetings—

§ 1. Let the Preacher in Charge, whenever it is practicable, visit him and explain to him the consequence if he continue to neglect.

§ 2. If he do not amend, let the Preacher in Charge bring his case before a Committee of not less than five, who are not members of the Quarterly Conference, before which he shall be cited to appear. And if he be found guilty of willful neglect by the decision of a majority of the Members before whom the case is brought, let him be excluded.

IV. Causing Dissension.

¶ 250. If a Member of our Church shall be accused of endeavoring to sow dissension in any of our Societies, by inveighing against either our Doctrines or Discipline, the person so offending shall first be re-proved by the Preacher in Charge; and if he persist in such pernicious practice, he shall be brought to trial, and, if found guilty, shall be expelled.

V. Disagreement in Business—Arbitration.

¶ 251. On any disagreement between two or more Members of our Church concerning business transactions, which cannot be settled by the parties, the Preacher in Charge shall inquire into the circum-

TRIAL OF AN ACCUSED MEMBER. ¶ 256.

stances of the case, and shall recommend to the parties a reference, consisting of two arbiters chosen by one party, and two chosen by the other party, which four arbiters so chosen shall choose a fifth; the five arbiters being Members of our Church. The Preacher in Charge shall preside, and the Disciplinary forms of trial shall be observed.

¶ 252. If either party refuse to abide by the judgment of the arbiters, he shall be brought to trial, and if he fail to show sufficient cause for such refusal, he shall be expelled.

¶ 253. If any Member of our Church shall refuse, in case of debt or other dispute, to refer the matter to arbitration when recommended so to do by the Preacher in Charge, or shall enter into a lawsuit with another Member before these measures are taken, he shall be brought to trial, and if he fail to show that the case is of such a nature as to require and justify a process at law, he shall be expelled.

¶ 254. If, in the case of debt or dispute, one of the parties is a Minister, the duties laid on the Preacher in Charge in the foregoing paragraph shall be performed by the Presiding Elder of the Minister concerned. If both are Ministers, the Presiding Elder of either may act in the case.

VI. Insolvency.

¶ 255. The Preachers in Charge are required to execute all our Rules fully and strenuously against all frauds, and particularly against dishonest insolvencies, suffering none to remain in our Church on any account who are found guilty of any fraud.

¶ 256. To prevent scandal, when any Member of

¶ 257. TRIAL OF AN ACCUSED MEMBER.

the Church fails in business, or contracts debts which he is not able to pay, let two or three judicious Members of the Church inspect the accounts, contracts, and circumstances of the supposed delinquent; and if they judge that he has behaved dishonestly, or borrowed money without a probability of paying, let him be brought to trial, and, if found guilty, expelled.

VII. General Directions Concerning Trials.

¶ 257. In all cases of trial of Members let all witnesses for the Church be duly notified by the Preacher in Charge. The order concerning absent witnesses and witnesses from without shall be the same as that observed in the trial of Ministers. The accused shall have the right to call to his assistance as counsel any Member or Minister in good and regular standing in the Methodist Episcopal Church.

¶ 258. When the Quarterly Conference, sitting to hear Appeals, remands a case for a new trial, the Preacher in Charge shall proceed to try the accused Member again unless the charges are withdrawn.

¶ 259. In all cases requiring the accused Member to be expelled the Preacher in Charge shall pronounce the sentence of expulsion.

¶ 260. An expelled person shall have no privileges of Society or of the Sacraments in our Church without confession, contrition, and satisfactory reformation.

¶ 261. In all cases of trial and appeal it is improper for the Presiding Officer to deliver a charge to the Committee explaining the evidence and setting forth the merits of the case.

CHAPTER VI.

THE JUDICIAL CONFERENCE.

¶ 262. The several Annual Conferences shall, at each session, select seven Elders, men of experience and sound judgment in the affairs of the Church, who shall be known as Triers of Appeals.

¶ 263. When notice of Appeal is given to the President of an Annual Conference, he shall proceed, with due regard to the wishes and rights of the Appellant, to designate three Conferences conveniently near to that from which the Appeal is taken, whose Triers of Appeals shall constitute a Judicial Conference, and to fix the time and place of its session; he shall also give notice thereof to all concerned. When said Conference shall have assembled, it shall be competent to try Appeals which may be presented to it from any Conference conveniently near, due notice having been given to all concerned.

¶ 264. The Appellant shall have the right of peremptory challenge, yet so that the Triers of Appeals present, and ready to proceed with the hearing, shall not fall below thirteen, which number shall be required for a quorum.

¶ 265. A Bishop shall preside in the Judicial Conference, and shall decide all Questions of Law arising in its proceedings, subject to an appeal to the General Conference. The Conference shall appoint a Secretary, who shall keep a faithful record of all the proceedings, and shall, at the close of the trial, trans-

mit the records made and the papers submitted in the case, or certified copies thereof, to the Secretary of the preceding General Conference, to be filed for review at the next General Conference. ¶ 271. But in all cases the papers submitted shall be returned by the Secretary of the Committee on Judiciary in the next General Conference to the Annual Conference of which the accused is a Member.

CHAPTER VII.

APPEALS OF MINISTERS.

¶ 266. In all cases of trial and conviction of Members of the Annual Conferences, an Appeal shall be allowed to a Judicial Conference, constituted as hereinbefore provided, if the condemned person signify his intention to appeal within three months of the time when he is informed of his conviction.

¶ 267. It shall be the duty of the Secretary of the Annual Conference carefully to preserve the minutes of the trial, whether before a Select Number or before the Conference, and all the documents relating to the case, together with the charge or charges, and the specification or specifications, which minutes and documents only, in case of an Appeal from the decision of an Annual Conference, shall be presented to the Judicial Conference in evidence in the case.

¶ 268. In all cases where an Appeal is made, and admitted by the Judicial Conference, the Appellant shall state, either personally or by his representative, the grounds of his Appeal, showing the reason why he appeals, and he shall be allowed to make his Appeal without interruption. After which the Repre-

representatives of the Annual Conference from whose decision the Appeal is made shall be permitted to respond in presence of the Appellant, who shall have the privilege of replying to such Representatives, which reply shall close the pleadings on both sides. This done, the parties shall withdraw, and the Judicial Conference shall decide the case. It may reverse, in whole or in part, the findings of the Annual Conference, or it may remand the case for a new trial. It may determine what penalty, not higher than that affixed by the Annual Conference, shall be imposed. If it neither reverse, in whole or in part, the judgment of the Annual Conference, nor remand the case for a new trial, the judgment of the Annual Conference shall stand. But it shall not reverse the judgment, nor remand the case for a new trial on account of errors plainly not affecting the result.

Counsel on both sides shall be Members of an Annual Conference.

¶ 269. Appeals from an Annual Conference in the United States not easily accessible may, at the discretion of the President thereof, be heard by a Judicial Conference selected from among the more accessible Conferences. Appeals from an Annual or Mission Conference not in the United States may be heard at the discretion of the Bishop in permanent charge thereof (due reference being had to the rights and interests of all concerned), either by a Judicial Conference called by said Bishop from neighboring foreign Conferences, or by a Judicial Conference called by him to meet at or near New York, or by the General Conference through a special Judicial Committee appointed for the purpose.

¶ 270. When the case of any Minister who has

been suspended or expelled is remanded for a new trial, he shall be suspended from all Ministerial service until the next ensuing session of the Annual Conference.

¶ 271. The General Conference shall carefully review the decisions of Questions of Law contained in the records and documents transmitted to it from the Judicial Conferences, and in case of serious error therein shall take such action as justice may require.

CHAPTER VIII.

APPEALS OF LOCAL PREACHERS.

¶ 272. In case of condemnation, a Local Preacher shall be allowed to appeal to the next Annual Conference, provided that he signify to the District or Quarterly Conference his determination to appeal; in which case the President of the District or Quarterly Conference shall lay the minutes of the trial before the said Annual Conference, at which the Local Preacher, so appealing, may appear; and the said Annual Conference, by a Select Number, as in the case of accused Members thereof, or in full session, shall judge, and finally determine the case from the minutes of the said trial so laid before it.

NOTE.—For Appeals of Local Preachers from judgments of the Annual Meeting of a Foreign Mission, see ¶ 357.

CHAPTER IX.

APPEALS OF MEMBERS.

¶ 273. If there is a murmur or complaint from any excluded person in any of the above-mentioned in-

RESTORATION OF CREDENTIALS. ¶ 274.

stances (¶¶ 244-256) that justice has not been done, he, not having absented himself from trial after due notice was given him, shall be allowed an Appeal to the next Quarterly Conference which shall hear and determine the case; and no member thereof who was a member of the Committee for the trial of such person shall be permitted to vote on the case; and the Preacher in Charge shall present exact minutes of the evidence and proceedings of the trial to the Quarterly Conference, from which minutes the case shall be finally determined. And if, in the judgment of the Presiding Elder, an impartial trial cannot be had in the Quarterly Conference of the Charge where the Appellant resides, he shall, on the demand of either party, cause the Appeal to be tried by any other Quarterly Conference within his District, after due notice to the Complainant and Appellant.

CHAPTER X.

RESTORATION OF CREDENTIALS.

¶ 274. When any Member of an Annual Conference is deprived of his Credentials, by expulsion or otherwise, they shall be filed with the papers of his Conference; and should he, at any future time, give satisfactory evidence to the said Conference of his amendment, and procure a certificate of the Quarterly Conference of the Charge where he resides, or of an Annual Conference which may have received him on Trial, recommending to the Annual Conference of which he was formerly a Member the restoration of his Credentials, the said Conference may restore them.

¶ 275. RESTORATION OF CREDENTIALS.

¶ 275. When a Local Elder or Deacon shall be expelled, the Presiding Elder shall require of him the Credentials of his ordination, to be filed with the papers of the Annual Conferences within the limits of which the expulsion has taken place. And should he, at any future time, produce to the Annual Conference a certificate of his restoration, signed by the President and countersigned by the Secretary of the Quarterly Conference, his Credentials may be restored to him.

PART VI.
TEMPORAL ECONOMY.

- I. SUPPORT OF EFFECTIVE MINISTERS.
- II. AID OF SUPERANNUATED MINISTERS AND
OTHER CONFERENCE CLAIMANTS.
- III. CHURCH PROPERTY.
- IV. DENOMINATIONAL FUNDS.

CHAPTER I.

SUPPORT OF EFFECTIVE MINISTERS.

I. Stewards.

¶ 276. There shall be not less than three nor more than thirteen Stewards in each Circuit or Station, one of whom shall, after each annual election, be appointed by the Quarterly Conference a Recording Steward, and one a District Steward. But when two or more Charges shall be united the Stewards shall hold office until the First Quarterly Conference shall elect a new Board.

¶ 277. Let the Stewards be persons of solid piety, who both know and love Methodist Doctrine and Discipline, and who are of good natural and acquired abilities to transact the temporal business of the Church.

¶ 278. The Pastor shall have the right to nominate the Stewards, but the Quarterly Conference shall confirm or reject such nomination. The Stewards elected at the Fourth Quarterly Conference shall enter upon the discharge of their duties on the adjournment of the next Annual Conference, and shall hold office for one year, or until their successors are elected.

¶ 279. The duties of Stewards are: To take an exact account of all the money or other resources received for the support of the Ministers in the Charge,

¶ 280. SUPPORT OF EFFECTIVE MINISTERS.

and to apply the same as the Discipline directs; to make an accurate return of every expenditure of money, whether for the Ministers or the poor Members of the Church; to seek the needy and distressed in order to relieve and comfort them; to inform the Ministers of any sick or disorderly persons; to tell the Ministers what they think wrong in them; to attend the Quarterly Meetings, the Official Board Meetings, and the Leaders and Stewards' Meetings of the Charge; to give advice, if asked, in planning the Circuit; to attend committees for the application of money to Churches; to give counsel in matters of arbitration; to provide the elements for the Lord's Supper; to write circular letters to the Societies in the Circuit, exhorting them to greater liberality, if need be; and also to let them know, when occasion requires, the state of the temporal concerns of the Charge.

¶ 280. The duties of the District Stewards are: To attend the Annual District Stewards' Meeting when called by the Presiding Elder, and to perform the duties specified in ¶ 290.

¶ 281. Stewards are accountable for the faithful performance of their duties to the Quarterly Conference of the Charge, which shall have power to dismiss or change them at pleasure.

II. Stewards and the Support of Ministers.

¶ 282. The more effectually to raise the amount necessary to meet the estimates made for the support of Effective Ministers, let the Stewards at the beginning of the year estimate the amount needed monthly. Then let them ascertain from each Member of

SUPPORT OF EFFECTIVE MINISTERS. ¶ 284.

the Church, and, as far as practicable, from each attendant of the Congregation, what each will give as his monthly contribution.

¶ 283. Let these sums be entered by the Recording Steward in a book which he shall keep as Treasurer of the Board of Stewards. If the total amount of these sums does not equal the amount needed monthly, then let the Stewards apportion the deficiency among all such as are willing to assume such deficiency, setting down to each person, with his consent, the additional amount which they think he ought monthly to pay.

¶ 284. Let the Stewards then adopt and carry out a Financial Plan by which everyone, except such as prefer to make weekly contributions through their Class Leaders, shall have the opportunity of regularly contributing, each month, or oftener, not grudgingly or of necessity, the sum which has been pledged by him. Let these contributions be paid over regularly to the Recording Steward or Class Leader, and be brought by him to the Leaders and Stewards' Meeting or Quarterly Conference, as the case may be; and let the Stewards report to the First Quarterly Conference of each year the details of the Financial Plan. Also, let them report to each subsequent Quarterly Conference whether the Plan, together with the further directions contained in this chapter, has been faithfully carried out. The Recording Steward shall keep an individual account of all these pledges and contributions, and shall pay over the moneys collected, under the direction of the Stewards, to the Ministers authorized to receive them.

¶ 285. SUPPORT OF EFFECTIVE MINISTERS.

III. Support of Bishops.

¶ 285. The General Conference shall determine which of the Bishops are Effective and which are Superannuated.

¶ 286, §1. It shall be the duty of the Book Committee to make an estimate of the amount necessary to furnish a competent support to each Effective Bishop, considering the number and condition of his family.

§ 2. It shall be the duty of the Book Committee, in fixing the allowance to Superannuated Bishops and to the widows of Bishops, to inquire carefully into the financial condition of each one of them, and to fix the allowance in each case at such a sum as may be required for their comfortable support; *provided*, that the amount so fixed for a Superannuated Bishop shall not exceed one half the amount allowed for his support during the last year in which he was classed as Effective.

¶ 287. The Bishops are authorized to draw on the Treasurer of the Episcopal Fund for the amount allowed to them, and for their traveling expenses. And the Bishop presiding at an Annual Conference, within whose bounds a widow or child of a deceased Bishop may reside, shall be authorized to draw on the Treasurer of the Episcopal Fund for such amount as may be estimated as aforesaid.

¶ 288. The Book Committee shall divide the aggregate sum required to be raised for these purposes among the Annual Conferences, on the basis of the

total amount raised in the respective Annual Conferences for Ministerial support, exclusive of Missionary appropriations, and the Annual Conferences shall apportion the same to the several Districts, and the District Stewards to the several Charges. The amount apportioned to each Pastoral Charge for the support of the Bishops shall be a *pro rata* claim with that of the Pastors and Presiding Elders; and no Pastor or Presiding Elder shall be entitled to his allowance except to the extent to which the claims of the Bishops are also met by the Charge or District with which such Pastor and Elder are connected. And it shall be the duty of the Annual Conferences to see that the amounts apportioned to the different Pastoral Charges for the support of the Bishops are raised and forwarded quarterly, when practicable, to the Treasurer of the Episcopal Fund.

¶ 289. The Treasurer shall charge the sums paid to the Bishops, and to the widows and children of deceased Bishops, to the Episcopal Fund; and all collections received from the different Charges for the support of the Bishops shall be credited to said Fund. And the Treasurer shall report annually to the Annual Conferences the amount received from the several Annual Conferences on account of said Fund, and also the expenditures made; and he shall also make to each General Conference a full and detailed exhibit of such receipts and expenditures for the preceding four years.

IV. Support of Presiding Elders.

¶ 290. There shall be annually, in every District, a meeting of the District Stewards (¶ 276), whose duty it shall be, with the advice of the Presiding

¶ 291. SUPPORT OF EFFECTIVE MINISTERS.

Elder, who shall preside in such meeting, to make an estimate of the amount necessary to furnish a comfortable support for the Presiding Elder, and to apportion the same, including House Rent and Traveling Expenses, and also the claim of the Bishops apportioned to the District by the Annual Conference, among the different Charges in the District, according to their several ability; and in all cases the Presiding Elder shall share with the Pastors in his District in proportion to what they have respectively received. But if there be a surplus of money raised for the support of the Pastors in one or more of the Charges in his District, he shall receive such surplus, provided he do not receive more than his allowance. The minutes of the District Stewards' meeting shall be kept by a Secretary chosen for the purpose, who shall also record the same in a book of which the Presiding Elder shall be the custodian.

V. Support of Pastors.

¶ 291. It shall be the duty of the Quarterly Conference of each Charge at the session immediately preceding the Annual Conference to appoint an Estimating Committee, consisting of three or more Members of the Church, who shall, after conferring with the Minister or Ministers stationed among them, make an estimate of the amount necessary to furnish to each a comfortable support, taking into consideration the number and condition of his family, which estimate shall be subject to the action of the Quarterly Conference; and to which shall be added the amount apportioned for the support of the Bishops and Presiding Elder; and the Stewards shall provide

by such methods as they may judge best to meet such amount. The Traveling and Moving Expenses of the Ministers shall not be included in the estimate, but shall be paid by the Stewards as a separate item.

CHAPTER II.

AID OF SUPERANNUATED MINISTERS AND OTHER CONFERENCE CLAIMANTS.

¶ 292. Superannuated Preachers, the widows of deceased Preachers, and their children under sixteen years of age shall be Conference Claimants, unless the claim be voluntarily relinquished, or disallowed, in whole or in part, by the Conference. We recommend that each Annual Conference devote one service at each Annual Session to the interests of Conference Claimants; that each Annual Conference establish a permanent fund subject to its own control, and under such regulations as it may adopt, the income of which may be added to the other moneys for the support of its own Claimants; and that each Congregation shall annually observe a Sunday upon which the Pastor shall present this cause to the Members and friends of the Church. A collection shall be taken annually in each Congregation for the support of Conference Claimants. The names of all Claimants on the funds of the Conference hereinafter provided for shall be referred to a Conference Board of Stewards. Each Conference shall determine for itself whether the action of this Board shall be final.

¶ 293. All moneys received by the Annual Conferences for distribution in aid of the support of Con-

¶ 294. AID OF SUPERANNUATED MINISTERS, ETC.

ference Claimants shall be divided into two sums: The *first* shall be called the Conference Claimant Fund, consisting of (1) the annual collections, taken in the Churches for the purpose; (2) the proceeds of the Chartered Fund and dividends of the Book Concern, in whole or in part, as may be determined by each Annual Conference; and (3) specific gifts and bequests. The *second* shall be called the Special or Annuity Fund, which shall consist of such sources of revenue as may be devised and appropriated by each Annual Conference. The Conference Claimant Fund shall be distributed annually among the persons whose claims are allowed on the basis of necessity. The Special or Annuity Fund shall be distributed upon the following basis: Each Superannuated Minister shall be allowed annually \$10 for each year of his effective service; each widow shall be allowed annually \$5 for each year in which she was the wife of a Minister during his effective service; *provided*, her name be entered on the Annuity List by order of the Conference; each child under sixteen years of age of a deceased Minister shall be allowed annually \$2 for each year of the father's effective service. These claims shall be paid *pro rata* from the moneys in hand by the Conference Board of Stewards, or by such Board as the Conference may approve. An amount sufficient to meet the allowance of the Conference Claimants under the provisions of this plan shall be apportioned among the Charges upon such a basis as the Conferences may determine.

¶ 294. It shall be the duty of the Quarterly Conference of each Charge within whose bounds a Superannuated Minister or the widow or child of a deceased Minister may reside, to appoint a Committee whose

duty it shall be to make an estimate of the amount necessary to provide such Minister, widow, or child a comfortable support; such estimate to be sent to the Board of Stewards of the Annual Conference with which the Claimant is connected. The Conference Board, however, may consider and report upon the case of any Claimant overlooked by the Quarterly Conference Committee.

¶ 295. Effective Ministers who have not been able to obtain their allowance from the people among whom they have labored may present a claim to the Conference to be paid out of the money at the disposal of the Conference; and such claim may be paid, or any part thereof, as the Conference may determine. In no case, however, shall the Church or Conference be held accountable for any deficiency, as in the case of debt.

¶ 296. Whenever any Claimant on the Funds of a Conference shall be in debt to the Book Concern, the Conference of which he is a Member shall have power to appropriate the amount of the claim allowed to him, or any part thereof, to the payment of said debt.

¶ 297. When a Member of an Annual Conference is accused of crime in the interval of the Conference session, and is suspended by a Committee, and subsequently convicted by his Conference and expelled, his claim upon the Funds of the Conference shall cease from the time of his suspension. And when a Member of an Annual Conference is suspended and is afterward restored, he shall have no claim on the Congregation nor upon the Funds of the Conference during the period of such suspension.

¶ 298. Every Annual Conference has full liberty to adopt and recommend such plans and rules as it

may deem necessary the more effectually to raise supplies for the respective allowances. Each Annual Conference is authorized to raise a Fund, if it judge proper, subject to its own control, and under such regulations as its wisdom may direct, for the relief of distressed Effective and Superannuated Ministers, their wives, widows, and children; and it shall be the duty of each Annual Conference to take measures, from year to year, to raise money in every Circuit and Station within its bounds for these purposes.

CHAPTER III.

CHURCH PROPERTY.

I. Trustees—Their Appointment and Duties.

¶ 299. Each Board of Trustees of our Church property shall consist of not less than three nor more than nine persons, each of whom shall be not less than twenty-one years of age, and two thirds of whom shall be Members of the Methodist Episcopal Church.

¶ 300. In all cases where the law of the State or Territory requires a specified mode of election, that mode shall be observed.

¶ 301. In all other cases the Trustees may be elected by Members of the Church not less than twenty-one years of age, at such time and in such manner as said Members may provide at a special meeting called for the purpose, and notice of such meeting shall be publicly given from the pulpit for two Sundays prior to the meeting on the written re-

quest of ten or more Members. But in Churches where no such written request shall be made by the Members the Trustees shall be elected annually by the Fourth Quarterly Conference of the Charge. In case of failure to elect at the proper time a subsequent Quarterly Conference may elect. All the Trustees shall hold their office until their successors are elected.

¶ 302. All the foregoing provisions shall apply both to the creation of new Boards and to the filling of vacancies, whether for houses of worship or dwellings for the Preachers.

¶ 303. No Trustee shall be ejected while he is in joint security for money unless such relief be given him as is demanded, or the creditor will accept, provided he remain a Member of our Church.

¶ 304. Charters obtained for our Church property shall conform in the manner of creating and filling Boards of Trustees to the provisions of this chapter.

¶ 305. The Board or Boards of Trustees in any Charge shall hold all our Church property, using so much of the proceeds as may be needful to pay debts or to make repairs, and shall be amenable to the Quarterly Conference to which they shall make an annual report, at the Fourth Quarterly Conference, embracing the following items: 1. Number of Churches and Parsonages. 2. Their probable value. 3. Title by which held. 4. Income. 5. Expenditures. 6. Debts, and how contracted. 7. Insurance. 8. Amount raised during the year for building or improving Churches or Parsonages.

¶ 306. In no case shall the Trustees mortgage or encumber the real estate for the current expenses of the Church.

II. Form for Conveyance of Church Property.

¶ **307.** Before any real estate is purchased for either Church, Parsonage, or other purpose, let the Society, in all States and Territories where the statutes will permit, first incorporate. Let the articles of incorporation provide that the Society shall be subject to the provisions of the Discipline, and the Usage and Ministerial appointments of the Methodist Episcopal Church in the United States of America, as from time to time authorized and declared by the General Conference of said Church, and the Annual Conference within whose bounds such corporation is situated, and that the secular affairs of such corporation shall be managed and controlled by a Board of Trustees elected and organized according to the provisions of said Discipline. Let such article further provide that such corporation shall have power to acquire, hold, sell, and convey property, both real and personal. When this is done, let all property acquired be deeded directly to the Society in its corporate name.

¶ **308.** In States where Church property is required to be held by Trustees, let all deeds under which the Church acquires property, whether designed for Church or Parsonage purposes, be made to the Trustees, naming them, and their successors in office, followed by these words: "In trust for the use and benefit of the Ministry and Membership of the Methodist Episcopal Church in the United States of America, subject to the Discipline, Usage, and Ministerial appointments of said Church, as from time to time authorized and declared, and if sold, the proceeds shall be disposed of and used in accordance with the provisions of said Discipline."

¶ 309. In all other parts of such Conveyances, as well as in their attestation, acknowledgment, and placing them upon the record, let a careful conformity be had to the laws, usages, and forms of the particular State or Territory in which the property may be situated, so as to secure the ownership of the premises *in fee simple*.

¶ 310. In future we will admit no Charter, Deed, or Conveyance for any house of worship to be used by us, unless it be provided in such Charter, Deed, or Conveyance that the Trustees of said house shall at all times permit such Ministers belonging to the Methodist Episcopal Church as shall from time to time be duly authorized by the General Conference of our Church, or by the Annual Conferences, to preach and expound therein God's holy word, to execute the Discipline of the Church, and to administer the Sacraments therein, according to the true meaning and purport of our Deed of Settlement.

III. Building Churches.

¶ 311. Let all our Churches be plain and decent, and with free seats wherever practicable; and not more expensive than is absolutely unavoidable.

¶ 312. In order more effectually to prevent our people from contracting debts which they are not able to discharge, it shall be the duty of the Quarterly Conference of every Charge where it is contemplated to build a house or houses of worship to secure the ground or lot on which such house or houses are to be built, according to our Deed of Settlement, which Deed must be legally executed; and said Quarterly Conference shall also appoint a ju-

ditional Committee of at least three Members of our Church, who shall form an estimate of the amount necessary to build; and three fourths of the money, according to such estimate, shall be secured or subscribed before any such building shall be commenced.

¶ 313. In all cases where debts for building houses of worship have been, or may be, incurred contrary to or in disregard of the above recommendation, our Members and friends are requested to discountenance such a course by declining to give pecuniary aid to any agents who shall travel beyond their own Circuits or Districts for the collection of funds for the discharge of such debts; except in such peculiar cases as may be approved by an Annual Conference, or in case of such agents as may be appointed by their authority.

IV. Sale of Church Property.

¶ 314. If the Trustees of Church property, or any of them, have advanced any sum or sums of money, or are responsible for any sum or sums of money on account of the said property, and they, the said Trustees, are obliged to pay the said sums of money, they, or a majority of them, shall be authorized to raise the said sum or sums of money by a mortgage on the said premises; or by selling the said premises after notice given to the Pastor or Minister of the congregation attending Divine service on the said premises, if the money due be not paid to the said Trustees, or their successors, within one year after such notice given. If such sale take place, the said Trustees, or their successors, after paying the debt and other expenses which are due from the

money arising from such sale, shall pay the balance, if not needed and applied for the purchase or improvement of other property for the use of the Church, to the Annual Conference within whose bounds such property is located; and in case of the reorganization of the said Society, and the erection of a new Church building within five years after such transfer of funds, then the said Annual Conference shall repay to said new corporation the moneys which it had received from the Church or Society as above mentioned.

¶ 315. Whenever it shall become necessary for the payment of debts, or with a view to reinvestment, to make a sale of Church property that may have been conveyed to Trustees or a Church corporation for either of the foregoing purposes, said Trustees or their successors may, upon application to the Quarterly Conference, obtain an order—a majority of all the members of such Quarterly Conference concurring, and the Pastor and the Presiding Elder of the District consenting—for the sale, with such limitations and restrictions as said Quarterly Conference may judge necessary; and said Trustees, so authorized, may sell and convey such property;

Provided, that in States or countries where the civil or statute law provides any manner of alienation, conveyance, and control of real estate inconsistent with the foregoing, such sale, alienation, or control may be effected pursuant to the provisions of the laws of such State or country; and

Provided, that in all cases the proceeds of the sale, after the payment of debts, if any, if not applied to the purchase or improvement of other property for the same uses, and deeded to the corporation in the

same manner, shall be held by such corporation subject to the order of the Annual Conference within whose bounds such property is located, or of the Trustees of the Conference Fund.

¶ 316. In all cases where Church property is abandoned, or no longer used for the purpose originally designed, it shall be the duty of the Trustees, if any remain, to sell such property and pay over the proceeds to the Annual Conference within whose bounds it is located; and where no such lawful Trustees remain, it shall be the duty of said Annual Conference to secure the custody of such Church property by such means as the laws of the State may afford, subject to be returned in the same manner and upon the same contingencies as named in ¶ 314.

¶ 317. Houses of worship and Parsonages may be removed from one place to another on the same conditions on which they may be sold.

V. Building and Renting Parsonages.

¶ 318. It is recommended by the General Conference that our Ministers advise our friends in general to purchase a lot of ground in each Charge, to build a Parsonage thereon, and to furnish it with, at least, heavy furniture.

¶ 319. The General Conference recommends to each Charge, in case it is not able to comply with the above request, to rent a house for its married Pastor and his family, and that the Annual Conferences assist to make up the rents of such houses as far as they can, when the Charges cannot do it.

¶ 320. The Stewards in each Charge shall be a

standing Committee, where no Trustees are constituted for that purpose, to provide houses for the families of our married Ministers, or to assist the Ministers to obtain houses for themselves, when they are appointed to labor among them.

¶ 321. It shall be the duty of the Presiding Elders and Ministers to use their influence to carry the above rules, respecting building and renting houses for the accommodation of Ministers and their families, into effect. In order to this each Quarterly Conference shall appoint a Committee, unless other measures have been adopted, which, with the advice and aid of the Ministers and Presiding Elders, shall devise such means as may seem fit to raise moneys for that purpose. And it is recommended to the Annual Conferences to make a special inquiry of their Members respecting this part of their duty.

CHAPTER IV.

DENOMINATIONAL FUNDS.

I. Chartered Fund.

¶ 322. To make further provision for distressed Effective Ministers, for the families of Effective Ministers, for Superannuated and Worn-out Ministers, and for the widows and orphans of Ministers, there shall be a Chartered Fund, to be supported by the voluntary contributions of our friends; the principal stock of which shall be funded under the direction of Trustees chosen by the General Conference, and the

¶ 322, § 1. DENOMINATIONAL FUNDS.

interest applied under the direction of the General Conference, according to the following regulations, namely:

§ 1. The Presiding Elders, and the Pastors, shall be collectors and receivers of subscriptions, etc., for this Fund.

§ 2. The money shall, if possible, be conveyed by bills of exchange, or otherwise, through the means of the post, to the General Publishing Agents, who shall pay it to the Trustees of the Fund; otherwise it shall be brought to the ensuing Annual Conference.

§ 3. The interest shall be divided into as many equal parts as there are Annual Conferences, and each Annual Conference shall have authority to draw one of these parts out of the Fund; and if one or more Conferences shall draw out of this Fund in any given year less than one of these parts, then in such case or cases the other Annual Conferences, held in the same year, shall have authority, if they judge it necessary, to draw out of the Fund such surplus of the interest as has not been applied by the former Conferences; and the Bishops shall bring the necessary information of the state of the interest of the Fund, respecting the year in question, from Conference to Conference.

§ 4. All drafts on the Chartered Fund shall be made on the Treasurer of the said Fund, by order of the Annual Conference, signed by the President and countersigned by the Secretary of the said Conference.

§ 5. The money subscribed for the Chartered Fund may be lodged, on proper securities, in the respective States in which it has been subscribed under the direction of deputies living in such States respectively; *provided*, such securities and such deputies be

proposed as shall be approved of by the Trustees in Philadelphia, and the stock in which it is proposed to lodge the money be sufficiently productive to give satisfaction to the Trustees.

¶ **323.** The Board of Trustees shall have power to fill any vacancy or vacancies that may occur in their body by death, resignation, or otherwise, subject, however, to the approval of the first General Conference that may be held after such vacancy or vacancies shall have occurred.

II. Trustees of the Methodist Episcopal Church.

¶ **324.** There shall be an incorporated Board of Trustees of the Methodist Episcopal Church, located at Cincinnati, composed of twelve members, divided into classes of three Ministers and three Laymen each. The term of office shall be eight years. Each General Conference shall elect one class, and fill vacancies caused by death, resignation, cessation of membership in the Church, or otherwise. Vacancies occurring in the interval of the General Conference shall be filled for the remainder of the quadrennium by the Bishops.

¶ **325.** This Board shall hold in trust, for the benefit of the Methodist Episcopal Church, any and all donations, bequests, grants, and funds in trust, etc., that may be given or conveyed to said Board, or to the Methodist Episcopal Church, as such, for any benevolent object, and to administer the said funds, and the proceeds of the same, in accordance with the directions of the donors, and of the interests of the Church contemplated by said donors, under the direction of the General Conference; *provided*, that any

sums thus donated or bequeathed, but not especially designated for any benevolent object, shall be appropriated to the "Permanent Fund;" and *provided*, also, that the Board shall not be required to accept any gift, bequest, or trust to which may be attached conditions that appear to the Board to be unreasonable, or likely to produce embarrassment; and having accepted in good faith, under the conditions imposed, any gift or bequest in trust for any one or more of the benevolent societies or other institutions under the patronage or direction of the Church, the Board shall be responsible only for the careful and economical administration of the same, and shall not be held to account to the beneficiary or beneficiaries thereof either for the fund or for a continuous income therefrom or interest thereon, beyond what may be secured through fidelity and diligence; and all necessary expenses arising from the care or administration of any trust shall be charged to the same.

¶ 326. When any such donation, bequest, grant, or trust is made to this Board, or to the Church, it shall be the duty of the Pastor within the bounds of whose Charge it occurs to give an early notice thereof to the Board, which shall proceed without delay to take possession of the same, according to the provisions of its Charter.

¶ 327. The Board shall make a faithful report of its doings, and of the funds and property on hand, to each quadrennial session of the General Conference of the Methodist Episcopal Church.

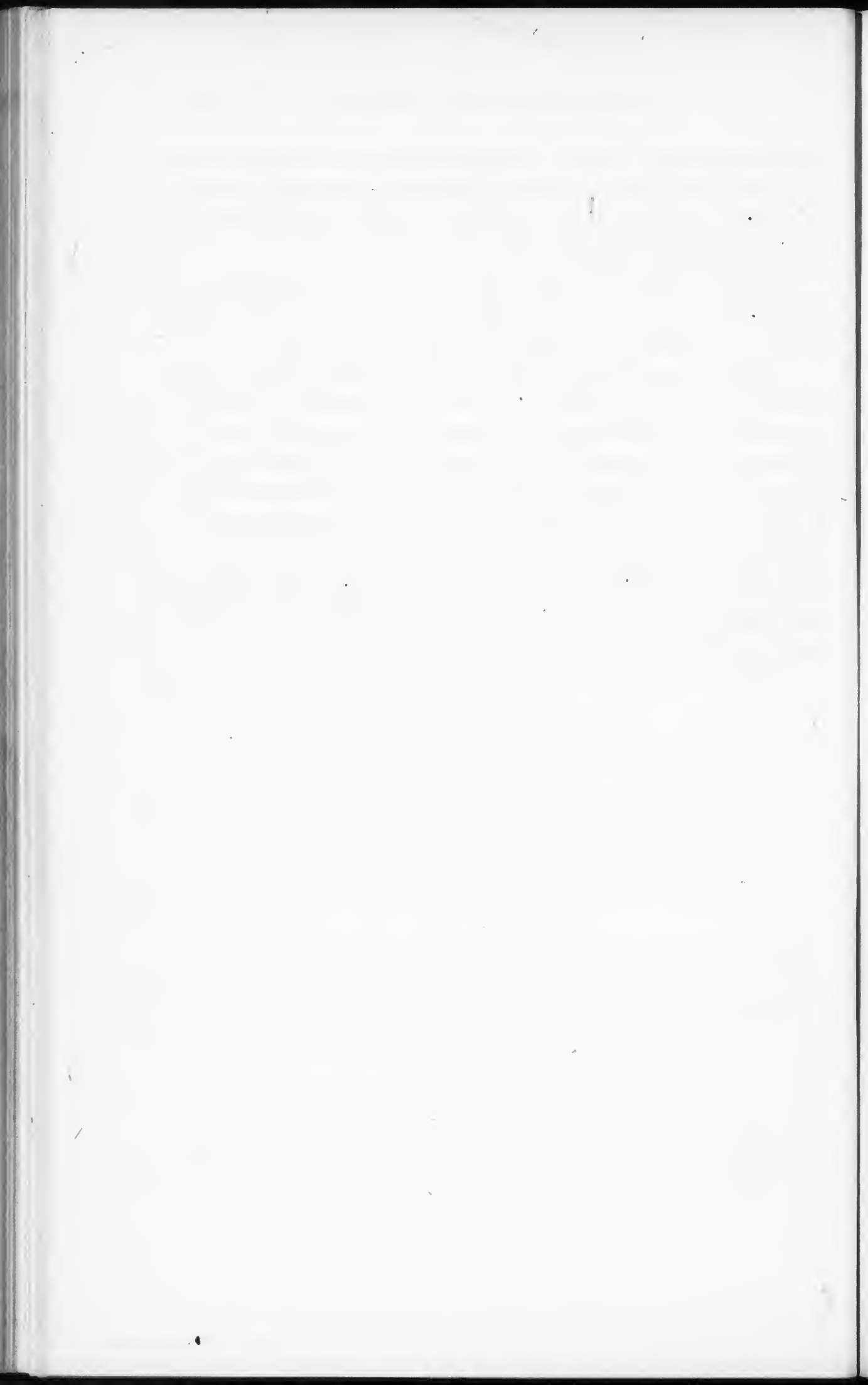
III. The Permanent Fund.

¶ 328. There shall be a Fund known as "The Permanent Fund," to be held by the Trustees of the Meth-

odist Episcopal Church, the principal of which shall be intact forever, and which shall be invested by said Trustees on first-class securities, and at as favorable rates as can be legally secured.

¶ 329. It shall be the duty of all our Ministers to obtain, as far as practicable, contributions to said Fund, by donations, bequests, and otherwise.

¶ 330. The interest accumulating from said Fund shall be subject to the order of the General Conference for the following purposes: 1. To pay the expenses of the General Conference. 2. To pay the expenses of Delegations appointed by the General Conference to Corresponding Bodies. 3. To make up any deficiencies in the salaries of the Bishops. 4. To relieve the necessities of the Superannuated and Worn-out Ministers, and the widows and children of those who have died in the work.



PART VII.

EDUCATIONAL AND BENEVOLENT
INSTITUTIONS.

- I. EDUCATION.
- II. YOUNG PEOPLE'S SOCIETIES.
- III. SUNDAY SCHOOLS.
- IV. MISSIONARY WORK.
- V. CHURCH EXTENSION.
- VI. FREEDMEN'S AID AND SOUTHERN EDUCATION
SOCIETY.
- VII. BOOK CONCERN.

CHAPTER I.

EDUCATION.

I. The Board of Education.

¶ 331. For the promotion of the educational work of the Church there shall be a Board known as the Board of Education of the Methodist Episcopal Church. The Board of Education of the Methodist Episcopal Church, as now duly incorporated according to the laws of the State of New York, shall be recognized as said Board of Education until changed by the General Conference. And the said Board shall manage its affairs and property in such manner as shall not be inconsistent with its Charter or the rules and regulations of said General Conference.

¶ 332. The Corresponding Secretary shall be elected by the General Conference. He shall, under the provisions of the Discipline and the direction of the Board, conduct the correspondence, and shall in all his official conduct be subject to the authority and control of the Board, by whom his salary shall be fixed and paid. His time shall be employed in conducting the affairs of the Board and, under its direction, in promoting its general interests by traveling or otherwise.

Any vacancy in this office, caused by death, resignation, or otherwise, shall be filled by the Board, until the Bishops, or a majority of them, shall fill the vacancy.

¶ **333**, § 1. No institution of learning shall be recognized by the Board of Education as under the auspices of the Methodist Episcopal Church, be inserted in its classified list of such institutions, or receive aid from its connectional educational funds, unless it first have the approval of the Annual Conference within whose bounds it is located, and of the Conferences associated in its management, and unless also (if it is of collegiate grade, and established after July, 1896), it shall have secured the approval of the Board of Education before its establishment.

§ 2. In the case of any institution hereafter established contrary to the provisions in § 1 of this paragraph, the Board of Education, on formal complaint made to it by any Annual Conference interested, shall fix a time and place for hearing the authorities of the said institution, and other institutions affected thereby, and shall advise such adjustment of the relation between them as shall seem wise and proper under the circumstances.

§ 3. The Board of Education shall recognize as auxiliaries such Educational Societies as now exist, or may hereafter be created, provided such societies prosecute their work in harmony with the principles and methods of the Board of Education.

¶ **334**, § 1. The Board of Education shall receive, invest, and disburse the fund known as the "Sunday School Children's Fund" and such other funds as are now in its hands or may be specially committed to it for educational purposes. ¶ 337, § 2.

§ 2. The Board of Education shall administer the Children's Fund to assist worthy young people, Members of the Methodist Episcopal Church, in obtaining a more advanced education. The aid shall be granted

only in the form of loans, but the Board shall have the authority to cancel said loans, in part or in whole, for protracted ill health, or for five years' actual missionary service.

II. Educational Institutions.

¶ 335, § 1. The educational institutions under the patronage of the Methodist Episcopal Church shall be classified as follows:

1. Primary Schools.
2. Secondary Schools.
3. Colleges.
4. Universities.
5. Schools of Theology.

§ 2. In mission fields and other localities where inadequate provision has been made for elementary instruction, primary schools may be established.

§ 3. Wherever the conditions are favorable, each Conference may have under its direct supervision one or more secondary schools known as academies, seminaries, or collegiate institutes.

§ 4. Conferences shall not approve the multiplication of colleges or universities beyond the needs of the people or their ability to equip and sustain them.

§ 5. Theological schools, whose professors are nominated or confirmed by the Bishops, exist for the benefit of the whole Church. It is the duty of the Bishops, Presiding Elders, and Pastors to direct the attention of our young people to our literary institutions, and of the candidates for our Ministry, having proper qualifications, to our theological seminaries.

§ 6. The Board of Education shall publish in its annual reports a list of all the educational institutions

under the patronage of the Methodist Episcopal Church, classifying the same according to the provisions contained in ¶¶ 335, 336.

III. University Senate.

¶ 336, § 1. There shall be a University Senate of the Methodist Episcopal Church quadrennially appointed by the Bishops under the authority of the General Conference. It shall be composed of persons actively engaged in the work of education, one from each General Conference District and one at large. It is not required that the Conference relation of a ministerial member be held in the General Conference District which he represents, provided his residence and educational work are within such District. If, in consequence of the retirement of a member from educational work, or from any other cause, a vacancy occur in the body during the quadrennium, it shall be the duty of the Bishops at their next semi-annual meeting to fill said vacancy.

§ 2. The Senate shall determine and at least quadrennially revise the minimum equivalents of academic work to be required for promotion to the Baccalaureate degrees in the educational institutions of our Church. The curricula thus determined shall provide for the historical and literary study of the Bible in the vernacular.

§ 3. At the written request of the President and Corresponding Secretary of the Board of Education, or at the written request of any three of its own members, the Senate shall investigate the scholastic requirements and methods of any designated institution claiming to be under the patronage of the Methodist

Episcopal Church, and shall report to the Board of Education its decision as to whether the requirements and methods of said institution are such as to justify its official recognition by the authorities of the Church. Such decision shall thereafter govern the action of the Board of Education.

§ 4. The Senate shall at least quadrennially report to the Board of Education its requirements and decisions, and on the basis of these the Board of Education shall in its official lists and in its administration classify the educational institutions of the Church, whatever their legal or self-chosen name may be.

IV. Duties of Pastors and Presiding Elders.

¶ 337, § 1. It shall be the duty of every Pastor to take one public collection annually in each Society in aid of the work of education. The money so received shall be paid over to such auxiliary of the Board of Education, or institution of learning, as the Annual Conference may direct, or, in the absence of Annual Conference direction, to the treasury of the Board of Education.

§ 2. It shall be the duty of every Pastor to cause every Sunday School under his charge to observe the second Sunday in June, or such other Sunday as may be more convenient, as Children's Day, and upon said day, as part of the service, he shall take a collection to be devoted to the Sunday School Children's Fund. The Pastor shall forward the collection aforesaid directly to the Secretary of the Board of Education, and report the same to his Annual Conference under the head of "Children's Fund;" and all educational money, except the Children's Fund, shall be reported

to the Annual Conference under the head of "Public Educational Collection."

§ 3. The Treasurer of each Annual Conference at the close of each Conference session shall report to the Board of Education the amount of all moneys raised for educational purposes and the objects to which they have been applied.

¶ 338, § 1. It shall be the duty of each Presiding Elder every year to bring the subject of education before the last Quarterly Conference of each Charge within his District, and said Conference shall appoint a Committee on Education consisting of not less than three nor more than seven persons, of which Committee the Pastor shall be Chairman. This Committee shall aid the Pastor in canvassing the Charge for the purpose of stimulating interest in the higher education of our youth, by distributing the catalogues and circulars of the secondary schools, colleges, universities, and theological institutions of the Church, and seeking to secure the attendance of our young people at these institutions.

§ 2. The Presiding Elder every year at the last Quarterly Conference in each Charge shall inquire:

1. Has the Sermon on Education been preached during the year, when, and by whom?

2. Has the canvass for education been made, and the collection for education been taken? Has Children's Day been observed, and have its collections been taken as required by the Discipline, and how much was contributed for each of these purposes?

3. What students in the Charge are attending any of the secondary schools, colleges, universities, or theological schools of the Church?

CHAPTER II.

YOUNG PEOPLE'S SOCIETIES.

I. The Epworth League.

¶ 339. For the purpose of promoting intelligent and vital piety among the young people of our Churches and Congregations, and of training them in works of mercy and help, there shall be an organization under the authority of the General Conference of the Methodist Episcopal Church and governed by the following Constitution:

CONSTITUTION.

ARTICLE 1. Name.—The title of this organization shall be, "The Epworth League of the Methodist Episcopal Church."

ARTICLE 2. Object.—The object of the League is to promote intelligent and vital piety in the young Members and friends of the Church, to aid them in the attainment of purity of heart and constant growth in grace, and to train them in works of mercy and help.

ARTICLE 3. Organization.—With a view to carry out the objects of the League the Chapters and such other Young People's Societies as may be approved by the Quarterly Conferences shall be organized into Presiding Elders' District Leagues, and may also be formed into General Conference District Leagues. Other groupings may be arranged for the advantage of the work, such as Annual Conference Leagues,

¶ 339. YOUNG PEOPLE'S SOCIETIES.

State Leagues, City Leagues, etc. The Chapter shall be under the control of the Quarterly Conference and Pastor. Any Young People's Society may become an affiliated Chapter of the Epworth League; *provided*, it adopt the aims of the League, that its President and Officers and general plans of work be approved by the Pastor and Official Board or Quarterly Conference, and that it be enrolled at the Central Office.*

ARTICLE 4. Government.—The management of the League shall be vested in the Board of Control, to consist (1) of fifteen members appointed by the Bishops, one of whom shall be a Bishop, who shall be President of the Epworth League and of the Board of Control; (2) and of one member from each General Conference District to be chosen, at the General Conference, by the Delegates of the Annual and Electoral Conferences comprised in the several General Conference Districts respectively. The Board of Control shall meet twice in each quadrennium.

ARTICLE 5. Officers.—The officers of the League shall be a President, four Vice Presidents—two of whom at least shall be laymen—a General Secretary, and a Treasurer, who shall constitute the General League Cabinet, of which also the German Assistant Secretary shall be a member *ex officio*. The President shall be chosen as hereinbefore provided. The Vice Presidents shall be chosen by the Board of Control from its own members. The Editor of the *Epworth Herald* shall be the General Secretary, and shall be the executive officer of the League. He shall have charge of all correspondence, and shall keep the rec-

* It is not hereby intended to disturb the present status of other Young People's Societies now organized in the Methodist Episcopal Church which are under the control of the Pastor and Quarterly Conference. ,

ords of the League. He shall also be Editor of Epworth League publications. The Treasurer shall be elected by the Board of Control. The Editor of the *Epworth Herald* shall be elected by the General Conference. All these officers shall be elected quadrennially, and shall hold office until their successors are chosen. The duties of the General Secretary and Editor of the *Epworth Herald* shall be performed under the direction of the Board of Control; and the Cabinet shall act for the Board of Control *ad interim*. Vacancies in any of the above named positions except the Presidency and the Editorship of the *Herald* shall be filled by the Cabinet, subject to the approval of the Board of Control.

ARTICLE 6. German Assistant Secretary.—The Editor of the *Haus und Herd* is constituted the German Assistant Secretary of the Epworth League, and thereby a member of the General League Cabinet.

ARTICLE 7. Finances.—The salary of the Editor of the *Epworth Herald* shall be fixed by the Book Committee. All other expenses of the Board of Control shall be met through means which it shall devise. No collection shall be taken by the Epworth League of the Methodist Episcopal Church except for League purposes.

ARTICLE 8. Central Office.—The Central Office of the Epworth League shall be in Chicago, Ill.

ARTICLE 9. Local Constitution.—The Constitution for Local Chapters shall be in charge of the Board of Control; *provided*, however, that no enactment shall be made which shall in any manner conflict with this General Constitution.

ARTICLE 10. By-Laws.—The Board of Control shall

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have power to enact such By-Laws for its own government as will not conflict with this Constitution.

ARTICLE 11. Amendments.—This Constitution shall be altered or amended only by the General Conference.

II. Duties of Presiding Elders and Pastors.

¶ 340. It shall be the duty of the Presiding Elders when holding District or Quarterly Conferences to inquire into the condition of Epworth League Chapters and such other Young People's Societies as may be under the control of the Quarterly and District Conferences, and to ascertain whether they are conducting their affairs in harmony with the purpose and Discipline of the Methodist Episcopal Church.

¶ 341. It shall be the duty of Pastors to organize, if possible, and to maintain, if practicable, Chapters of the Epworth League.

III. Duties of the President of a Chapter.

¶ 342. The President of an Epworth League Chapter must be a Member of the Methodist Episcopal Church, and shall be elected by the Chapter and confirmed by the Quarterly Conference, of which body he shall then become a member if approved by it for membership therein. It shall be his duty to present to the Quarterly Conference a report of his Chapter, together with such other information as the Conference may require and he may be able to give.

CHAPTER III.

SUNDAY SCHOOLS.

I. The Sunday School Union.

¶ 343, § 1. For the moral and religious instruction of our children, and for the promotion of Bible knowledge among all our people, there shall be a Sunday School Union, duly incorporated according to law, and having its office in the city of New York, the said Union to include all the Sunday Schools of the Methodist Episcopal Church, and to be subject to such rules and regulations as the General Conference may from time to time prescribe.

§ 2. The work of the Sunday School Union shall be to found Sunday Schools in needy neighborhoods; to contribute to the support of Sunday Schools which without assistance cannot continue; to educate the Church in all phases of Sunday School work, constantly endeavoring to raise ideals and to improve methods; and to give impulse and direction in general to the study of the Bible by the Church. All the work of the Sunday School Union shall be done under the supervision of a Board of Managers, to be appointed by the General Conference.

§ 3. It shall be the duty of the Board of Managers to revise annually the list of Managers, and in case of inattention by any Manager to the duties of the office, it shall declare his seat vacant.

II. The Corresponding Secretary.

¶ 344, § 1. The Corresponding Secretary shall be elected by the General Conference, and shall be the chief executive officer of the Sunday School Union. He shall also be the Corresponding Secretary and chief executive officer of the Tract Society. Under the provisions of the Discipline and the authority, direction, and control of the Boards he shall conduct the correspondence and business thereof. His time shall be employed in conducting their affairs and under their direction in promoting their general interests by traveling or otherwise. The Board of Managers of the Sunday School Union having each year made an estimate of the sum of money needed for the benevolent work of the Union, the Corresponding Secretary shall notify Presiding Elders and Pastors of the proportion needed from their respective Charges.

§ 2. The Board of Managers of the Sunday School Union shall have power to suspend the Corresponding Secretary or Treasurer for a cause to them sufficient, and a time shall be fixed by the Board at as early a date as practicable for the investigation of the official conduct of said Secretary or Treasurer, due notice of which shall be given by them to the Bishops, who shall select one of their number to be present and preside at the investigation.

§ 3. Any vacancy in this office caused by death, resignation, or otherwise, shall be filled by the Board until the Bishops, or a majority of them, shall fill the vacancy.

¶ 345. The Corresponding Secretary of the Sunday School Union and the Tract Society shall be Editor of

the Sunday School Books, Papers, and Tracts. He shall also, in consultation with the Publishing Agents, have charge of the Department of Sunday School Requisites, including books of instruction for Sunday Schools and Normal Classes. He shall also be Superintendent of the Department of Sunday School Instruction. The Sunday School Union and the Tract Society shall each pay such proportion of his salary as the Book Committee in consultation with the Executive Committee of each Society shall consider just. The Editor of German Sunday School publications in Cincinnati shall be the German Assistant Secretary of the Sunday School Union and the Tract Society without additional salary.

III. Sunday School Board.

¶ 346, § 1. Every Sunday School of the Methodist Episcopal Church shall be under the supervision of a Sunday School Board, and shall be auxiliary to the Sunday School Union of the Methodist Episcopal Church.

§ 2. The Sunday School Board shall consist of the Pastor, who shall be *ex officio* Chairman, the Sunday School Committee appointed by the Quarterly Conference, the Superintendent, the Assistant Superintendents, the Secretaries, the Treasurer, the Librarians, and the Teachers of the School. In case of the withdrawal of Officers or Teachers from the School, they shall cease to be members of the Board.

§ 3. It shall be the duty of the Sunday School Board, whenever practicable, to organize our Schools into Temperance Societies, under such rules and regulations as the Board may prescribe, the duty of

¶ 346, § 4. SUNDAY SCHOOLS.

which Societies shall be to see that temperance instruction is imparted to the School, and to secure, so far as possible, the pledging of its members to total abstinence.

§ 4. It shall be the duty of the Superintendent, together with the Sunday School Board, to take a collection in the School at least once a year for the Sunday School Union.

IV. Officers and Teachers.

¶ 347, § 1. The Superintendent shall be nominated annually by the Sunday School Board, and confirmed by the Quarterly Conference at its session after such nomination, and in case of a vacancy the Pastor shall superintend or secure the superintending of the School until such time as a Superintendent nominated by the Sunday School Board shall be confirmed by the Quarterly Conference.

§ 2. The other Officers of the School shall be elected by the Sunday School Board.

§ 3. The Teachers of the School shall be nominated by the Superintendent, with the concurrence of the Pastor, and elected by the Board.

§ 4. The place of any Officer or Teacher habitually neglecting his or her duty, or being guilty of improper conduct, may be declared vacant by a vote of two thirds of the Board present at any regular or special meeting.

§ 5. It shall be the duty of the Superintendent to report to each Quarterly Conference:

1. Name of Sunday School.
2. Number of Officers and Teachers.
3. Number of Scholars in all grades.

4. Number of Scholars in Home Department.
 5. Average attendance.
 6. Number of Officers and Teachers Members of the Church or Probationers.
 7. Number of Scholars (whether attendants or members of Home Department) Members of the Church or Probationers.
 8. Number of members of the Sunday School converted during the quarter.
 9. Current expenses for the quarter.
 10. Amount raised for Missions during the quarter.
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V. Duties of Presiding Elders.

¶ 348, § 1. It shall be the duty of the Presiding Elder to apportion to the Charges in his District the amounts expected from the Conference in the same manner as in the case of the other Societies.

§ 2. It shall be the duty of the Presiding Elder to bring the subject of Sunday Schools before the last Quarterly Conference of each year; and said Quarterly Conference shall appoint a Committee of Members of our Church of not less than three nor more than nine for each Sunday School in the Charge, to be called the Committee on Sunday Schools, whose duty it shall be to aid the Pastor and the Officers of the Sunday Schools in procuring suitable Teachers, in promoting in all proper ways the attendance of children and adults on our Sunday Schools and at our regular public worship, and in raising money to meet the expenses of the Sunday Schools of the Charge. Of this Committee the Pastor shall be Chairman.

VI. Duties of Pastors.

¶ 349, § 1. It shall be the duty of the Pastor, aided by the Superintendent and the Committee on Sunday Schools, to decide as to what books and other publications shall be used in the Sunday Schools.

§ 2. It shall be the special duty of the Pastor, with the aid of the other Preachers and the Committee on Sunday Schools, to form Sunday Schools in all our Congregations where ten persons can be collected for that purpose, which Schools shall be auxiliary to the Sunday School Union of the Methodist Episcopal Church; to engage the cooperation of as many of our Members as they can; to visit the Schools as often as practicable; to preach on the subject of Sunday Schools and the religious instruction of children in each Congregation at least once in six months; to form classes, wherever they can, for the instruction of the larger children, youth, and adults in the word of God; and where they cannot superintend them personally, to see that suitable Teachers are provided for that purpose.

§ 3. It shall be the duty of our Ministers to enforce faithfully upon parents and Sunday School Teachers the great importance of instructing children in the doctrines and duties of our holy religion; to see that our Catechisms be used as extensively as possible in our Sunday Schools and families; and to preach to the children, and catechise them publicly in the Sunday Schools and at public meetings appointed for that purpose.

§ 4. It shall be the duty of every Minister in his pastoral visits to pay special attention to the children; to speak to them personally and kindly on the

subject of experimental and practical godliness, according to their capacity; to pray earnestly for them; and diligently instruct and exhort all parents to dedicate their children to the Lord in baptism as early as convenient.

§ 5. Each Pastor shall lay before the Quarterly Conference, to be entered on its Journal, the number and state of the Sunday Schools in his Charge, and the extent to which he has preached to the children and catechised them, and shall make the required report on Sunday Schools to his Annual Conference.

CHAPTER IV.

MISSIONARY WORK.

THE MISSIONARY SOCIETY.

I. Incorporation and Officers.

¶ 350. For the better prosecution of Missionary work in the United States and in foreign countries, there shall be a Missionary Society, duly incorporated according to law, and having its office in the city of New York, said Society being subject to such rules and regulations as the General Conference may from time to time prescribe.

NOTE.—For Charter, Constitution, By-Laws, etc., etc., see Annual Report of Missionary Society.

¶ 351. The Board of Managers of the Missionary Society shall have power to suspend a Corresponding Secretary, or Treasurer, or Manager, for cause to them.

sufficient; and a time shall be fixed by the Board, at as early a day as practicable, for the investigation of the official conduct of said Secretary, Treasurer, or Manager, due notice of which shall be given by them to the Bishops, who shall select one of their number to be present and preside at the investigation, which shall be before the fourteen members of the General Missionary Committee elected from the Districts by the General Conference, two thirds of whom may remove said Secretary, Treasurer, or Manager from office in the interval of the General Conference.

¶ 352. In case a vacancy exists in the office of Corresponding Secretary, Treasurer, or Assistant Treasurer, by death, resignation, or otherwise, the Bishops shall have power to fill the vacancy; and until they do so, the Board of Managers shall have power to provide for the duties of the office.

¶ 353. It shall be the duty of the General Missionary Committee to revise annually the list of Managers, and in case of inattention of any Manager to the duties of the office it may declare his seat vacant.

II. Missions, Foreign and Home.

¶ 354. When a Mission is established in a foreign country, or in the United States and Territories outside of Annual Conferences, the Bishop having Episcopal Supervision of the same may appoint a Member of the Mission as Superintendent, who may also be the Presiding Elder of a District. It shall be the duty of the Superintendent, in the absence of a Bishop, to preside at the Annual Meeting of the Mission, to arrange the work, and take general supervision of the entire Mission, and to represent the state

of the Mission and its needs to the Bishop having charge, and to the Corresponding Secretaries.

¶ 355. The Bishop having Episcopal Supervision of a Mission shall annually designate a time at which all the Members of the Mission, and also the native Preachers employed as Supplies or Helpers in the Mission, shall come together for the purpose of holding an Annual Meeting; said Meeting possessing, in all ecclesiastical matters, the functions and privileges of a District Conference; and also transacting such other business as may be assigned by the Board, or grow out of the local interests of the work. In the absence of a Bishop or Superintendent, the Annual Meeting shall choose its Presiding Officer in the manner provided for District Conferences in such cases.

¶ 356. But in Missions in the United States and Territories, the power to license and to try Local Preachers, and to renew the Licenses of Local Preachers and Exhorters, shall remain with the respective Quarterly Conferences; and Local Preachers tried and convicted shall have their Appeal to the Annual Meeting of the Mission.

¶ 357. The Ministerial Members of the General Missionary Committee shall constitute a Judicial Conference to hear Appeals of Local Preachers convicted at an Annual Meeting of a foreign Mission, said Judicial Conference to be presided over by a Bishop.

¶ 358. When a Mission in a foreign country shall be organized into an Annual Conference, the administration of the Missionary Society is not thereby disturbed, but shall be continued as in the case of other foreign Missions.

¶ 359. Wherever Methodist Churches are organ-

ized in territory outside of an Annual Conference, or of any regular Mission of our Church, such work may be attached to such home Conference as the said Churches may elect, with the concurrence of the Bishop having charge of said Conference, and may be constituted a Presiding Elder's District.

III. The Annual Conference and Missions.

¶ 360. It shall be the duty of each Annual Conference to form within its bounds a Conference Missionary Society, which shall appoint its own officers, fix the terms of membership, and otherwise regulate its own administration. But it shall pay all its funds into the treasury of the Parent Society. It shall appoint a Secretary for each Presiding Elder's District, whose duty it shall be to cooperate with the Presiding Elder in planning and holding District missionary meetings and disseminating missionary literature, and to inform the Corresponding Secretaries from time to time of the state of the work in the District.

¶ 361. Any Annual Conference may, at its option, by a vote of two thirds of its Members, assume the responsibility of supporting such Missions, already established within its own limits, as have hitherto been reported under the head of "Missions in the Destitute Portions of the Regular Work," and such other Missions as may be established therein; and for this purpose it shall be at liberty to organize a Conference Domestic Missionary Society, with branches; *provided*, such organization shall not interfere with the collections for the Missionary Society of the Methodist Episcopal Church, as required by the Discipline; *provided*, also, that in case more funds shall be raised

for such Missions than are needed, the surplus shall be paid over to the Treasurer of the Missionary Society of the Methodist Episcopal Church at New York, to be appropriated to such Mission or Missions under the care of the Society as may be designated by such Conference.

¶ 362. It shall be the duty of each Annual Conference within the bounds of the United States, where Missions have been or are to be established, to appoint a Standing Committee, which shall keep a record of its doings, and report the same to the Conference, whose duty it shall be, with the concurrence of the President of the Conference, to make an estimate of the amount necessary for the support of each Mission and Mission School, in full, or supplementary to the amount raised by the Society or Congregation thus aided; for which amount the President of the Conference for the time being shall draw on the Treasurer of the Society in quarterly installments.

¶ 363. It shall be the duty of each Annual Conference to examine strictly into the state of the Domestic Missions within its bounds, and to allow none to remain on the list of its Missions which, in the judgment of the Conference, is able to support itself.

¶ 364. Each Annual Conference shall report through its Secretary, annually, to the Secretaries of the Missionary Society at New York, the name of each District and Charge, within its bounds, sustained in whole or in part by said Conference as a Mission, together with the amount of missionary money appropriated to such for the year, and also the number of years that each Mission has received assistance from the missionary treasury, and whether consecutively or otherwise.

¶ 365. The President of the Conference, at each session, shall appoint one of its Members, with an alternate, to preach a missionary sermon during its next succeeding session, at such time and place as the officers of the Conference Missionary Society shall designate; and said officers shall cause timely notice of said sermon to be published abroad.

IV. Duties of Presiding Elders.

¶ 366. It shall be the duty of each Presiding Elder to bring the subject of our Missions before the Quarterly Conference of each Charge within his District at the last Quarterly Conference in each year; and said Conference shall proceed to appoint a Committee of not less than three nor more than nine, of which the Pastor shall be Chairman, to be called the Committee on Missions, whose duty it shall be to aid the Pastor in carrying into effect the Disciplinary measures for the support of our Missions.

¶ 367. It shall be the duty of each Presiding Elder to see that the provisions of this section are faithfully executed in his District; and in order thereto, he shall inquire at each session of the Quarterly Conference what has been done by the Mission Committee toward raising funds for the support of Missions during the preceding quarter, and particularly whether the Sunday Schools have been organized into Missionary Societies.

V. Duties of Pastors.

¶ 368. The support of Missions is committed to the Churches, Congregations, and Societies as such.

¶ 369. It shall be the duty of the Pastor, aided by the Committee on Missions, to provide for the diffusion of missionary intelligence among the Members of the Church and Congregation.

¶ 370. It shall be the duty of the Pastor, aided by the Committee on Missions, to institute a monthly missionary prayer meeting or lecture in each Society, or Church and Congregation, wherever practicable, for the purpose of imploring the Divine blessing on Missions, for the diffusion of missionary intelligence, and to afford an opportunity for voluntary offerings to the missionary cause.

¶ 371. It shall be the duty of the Pastor, aided by the Committee on Missions, to appoint Missionary Collectors, and furnish them with suitable books and instructions, that they may call on each Member of the Society, or Church and Congregation, and on other persons, at their discretion, for his or her annual, semiannual, quarterly, monthly, or weekly contribution for the support of Missions. Said Collectors shall make monthly returns, unless otherwise instructed by the Committee, to the Pastor, or to the Missionary Treasurer of the Church, if there be such Treasurer appointed by the Committee on Missions. Such returns shall be entered in a book, which the Committee shall provide, together with collections and contributions received from other sources. Such entries shall set forth the name of each Collector, the real or assumed names of the contributors, and the amount contributed by each.

¶ 372. Each Pastor shall report at Conference to the Executive Committee or to the Board of Managers of the Conference Missionary Society, a plain transcript of the record of the returns provided for in

¶ 371, including the name of each Collector in his Charge, and the name, real or assumed, of each contributor to each Collector, that they may be arranged by Districts and by Charges for publication in the annual report of the Conference Missionary Society, together with the contributions and collections received from other sources, unless the Conference shall by vote declare such transcript returns and such publication unadvisable.

¶ 373. It shall be the duty of the Pastor, with the aid of the Committee on Missions, to present once in the year to each Congregation the cause of Missions, and to ask public collections and contributions for the support of the same. The manner of asking and taking such collections and contributions shall be at the discretion of the Pastor and the Committee on Missions, with this injunction, that the Pastor shall preach, or cause to be preached on the occasion, one or more sermons, and with the recommendation that one whole Sabbath day be given to the cause on this annual presentation of Missions in our principal Churches and Congregations.

¶ 374. It shall be the duty of the Pastor to see that each Sunday School in our Churches and Congregations is organized into a Missionary Society, as prescribed in ¶ 53 of the Appendix to the Discipline. A collection shall be taken for Missions in each Sunday School, as far as practicable, at least once a month; and all sums of money so collected shall be paid into the treasury of the Missionary Society, and the missionary contributions of the Sunday Schools shall be reported in a separate column in the benevolent contributions of the Annual and General Minutes. It shall be the duty of the Sunday School Missionary

Society to provide, with the consent of the Sunday School Board, for brief missionary exercises in the Sunday School on the day that the monthly missionary collection is taken, to cause suitable literature to be distributed in the Sunday School, and to arrange for occasional missionary concerts.

WOMAN'S FOREIGN MISSIONARY SOCIETY.

¶ 375. For the more successful prosecution of the Missionary work of the Church among women in foreign lands, there shall be an organization known as the Woman's Foreign Missionary Society of the Methodist Episcopal Church, to be governed and regulated by its Constitution, which may be altered or amended by the General Conference as the necessities of the work may require.

§ 1. This Society shall work in harmony with, and under the supervision of, the authorities of the Missionary Society of the Methodist Episcopal Church. The appointment, recall, and remuneration of Missionaries, and the designation of their fields of labor, shall be subject to the approval of the Board of Managers of the Missionary Society of the Methodist Episcopal Church; and annual appropriations to Mission fields shall be submitted for revision and approval to the General Missionary Committee of the Methodist Episcopal Church.

§ 2. All Missionaries sent out by this Society shall labor under the direction of the particular Conferences or Missions of the Church in which they may be severally employed. They shall be annually appointed by the President of the Conference or Mission, and shall be subject to the same rules of removal that govern the other Missionaries.

¶ 375, § 3. MISSIONARY WORK.

§ 3. All the work of the Woman's Society in foreign lands shall be under the direction of the Conferences or Missions, and their Committees, in exactly the same manner as the work of the Missionary Society of the Methodist Episcopal Church, the Superintendent or Presiding Elder having the same relation to the work and the person in charge of it that he would have were it a work in the charge of any Member of the Conference or Mission.

§ 4. The funds of the Society shall not be raised by collections or subscriptions taken during any of our regular Church services, nor in any Sunday School, but shall be raised by such methods as the Constitution of the Society shall provide; none of which shall interfere with the contributions of our people and Sunday Schools for the treasury of the Missionary Society of the Methodist Episcopal Church; and the amount so collected shall be reported by the Pastor to the Annual Conference, and be entered in a column among the Benevolent Collections in the Annual and General Minutes.

§ 5. The provisions of § 4 of this paragraph (¶ 375) shall not be so interpreted as to prevent the Women from taking collections in meetings convened in the interests of their Societies; nor from securing memberships and life-memberships in audiences where their work is represented; nor from holding festivals or arranging lectures in the interests of their work.

WOMAN'S HOME MISSIONARY SOCIETY.

¶ 376. There shall be an organization known as the Woman's Home Missionary Society of the Methodist Episcopal Church, which Society shall have

authority to collect and disburse money, employ Missionaries, and do work among the neglected populations in the home field under the same Disciplinary rules and regulations as those which apply to the Woman's Foreign Missionary Society, except the requirements contained in §§ 2 and 3 of ¶ 375.

CITY EVANGELIZATION UNION.

1. National Union.

¶ 377. The National City Evangelization Union shall be composed of representatives from all the local organizations or unions, by whatever name known, in the cities of the United States, working for City Evangelization and City Church Extension, under the auspices of the Methodist Episcopal Church.

The object of the National Union is to promote the efficiency of the local unions, to bring them into helpful and fraternal relations, to encourage the formation of similar unions in all the cities where the Methodist Episcopal Church has five or more Pastoral Charges, and in general to keep before the Church its responsibility for the evangelization of the cities.

The National Union shall present to each General Conference, for the quadrennium next preceding, a report of its condition and work, and of the receipts and expenditures of all the federated unions.

2. Local Unions.

¶ 378. To promote City Evangelization and City Church Extension it is recommended that in every city in the United States where the Methodist Episcopal Church has five or more Charges a Local Union

be organized with such Board of Management as it shall determine. Every Pastor and Presiding Elder in the city, with the resident Bishop, if there be one, shall be recognized as Members, and each Quarterly Conference shall be entitled to representation in the Union.

§ 1. The Local Unions shall have authority, each in its own territory, to collect and disburse money for the object contemplated in its organization.

§ 2. It shall be the duty of the Presiding Elder whose District includes a city with five or more Charges to use his influence to secure their organization into such a Union as is herein provided for, and he shall exercise special supervision over it until it shall make other provision for its superintendence. And he shall include in his annual report to the Conference the needs and condition of such organization.

§ 3. It shall be the duty of each Pastor stationed within the territory included in the Charter or Constitution of any such Local Union approved by the Annual Conference to take up a collection annually for this cause and report the amount to the Annual Conference.

§ 4. The Annual Conferences are directed to take such friendly cognizance of the Local Unions within their bounds as may promote their efficiency and facilitate their work, and also to provide for publishing their tabulated reports in the Conference minutes.

§ 5. The General Missionary Committee is requested to cooperate with the City Evangelization Union as far as may be found practicable.

CHAPTER V.

CHURCH EXTENSION.

I. Parent Board.

¶ 379. There shall be a Board of Church Extension, consisting of thirty-two Ministers and thirty-two Laymen, to be chosen by the General Conference, and to be duly incorporated according to law, with such powers and prerogatives as may be needful to the object of its appointment; said Board to be subject to the control of the General Conference. The Bishops shall be *ex officio* members of the Board.

¶ 380. The term of service of the members of the Board shall begin on the second Wednesday in June following their appointment, and continue during the ensuing four years, and until their successors shall be duly chosen and have entered upon their duties, unless otherwise ordered by the General Conference. If a vacancy should occur by death, resignation, or otherwise, during the interval between the sessions of the General Committee, the Board shall have power to fill the vacancy.

¶ 381. The Officers of the Board shall be a President, five Vice Presidents, one Corresponding Secretary, who shall be the executive officer of the Board, and a first Assistant Corresponding Secretary, with such additional Assistant Corresponding Secretaries as the General Committee of Church Extension may

authorize and appoint, a Recording Secretary, a Treasurer, and an Assistant Treasurer, all of whom shall be elected by the Board at the first regular meeting in November of each year, except as hereinafter provided.

¶ 382. The Corresponding Secretary and the first Assistant Corresponding Secretary shall be elected by the General Conference. They shall, under the provisions of the Discipline and the directions of the General Committee and of the Board, conduct its correspondence, and shall, in all their official conduct, be subject to the authority and control of the Board, by whom their salaries shall be fixed and paid. They shall be exclusively employed in conducting the affairs of the Board, and, under its direction, in promoting its general interest, by traveling or otherwise. Should a vacancy occur by death, resignation, or otherwise, the Board shall have power to provide for the duties of the office until the Bishops, or a majority of them, shall fill the vacancy.

¶ 383. An additional Assistant Corresponding Secretary, or more than one, may be appointed at any time by the General Committee, on the nomination of the Bishops; which Secretary or Secretaries shall receive such salary, and render such service, as the Board may determine.

¶ 384. The Board shall hold its meetings in the city of Philadelphia. It shall have power to make By-laws for the regulation of its own proceedings, not in conflict with the Charter, the Discipline, or the directions of the General Committee; to provide for and administer a Loan Fund; to establish and administer an Annuity Fund, either in connection with, or separate from, the Loan Fund, as it may

deem wise; to take and hold in trust for the Methodist Episcopal Church any real or personal property; to dispose of the same for the use and benefit of the Church, and generally to do all and singular the matters and things which shall be necessary and lawful in the execution of its trusts; *provided*, however, that all amounts received on Loan Fund shall be used only for loans on adequate security; and *provided*, further, that the aggregate amount of interest and annuities payable shall never be allowed to exceed the aggregate amount of interest receivable; and *provided*, also, that an equitable proportion of the expenses of administration of the business of the Board shall be charged to and defrayed out of the interest received on the loans made by the Board from the Loan Fund and the Annuity Fund respectively.

¶ 385. The Board shall also have authority to provide and recommend a uniform plan for the organization of local Boards of Church Extension in large cities, under such local administration as may be deemed advisable; but in no case shall such local organizations interfere with the general work of the Board.

¶ 386. The Board shall also have authority, by constituting and procuring a special incorporation, or otherwise, to take such measures as it may deem wise and necessary to procure the insurance of Churches and other Church property against loss by fire; and the profits arising therefrom, if any, after the accumulation of a sufficient reserve fund, shall be devoted to the purposes of the Board.

¶ 387. The Board shall also have authority, with the concurrence of the General Committee, to make such provisions as it may deem wise for honorary

membership in the Parent and Conference Boards of Church Extension, and in the General Committee.

¶ 388. At all meetings of the Board thirteen members shall constitute a quorum. The Minutes of each meeting shall be signed by the Secretary thereof.

¶ 389. The Board shall publish quarterly, or oftener, full information concerning its work; and shall submit to the General Conference a report of its proceedings for the preceding four years, and of the state of the funds.

II. Conference Boards.

¶ 390. Each Annual Conference shall, on the nomination of the Presiding Bishop, appoint a Conference Board of Church Extension, composed of equal numbers of Ministers and Laymen, consisting of a President, Vice President, Secretary, and Treasurer, and not less than two nor more than six additional members, so located that a quorum thereof may be convened at any time. The Presiding Elders shall be *ex officio* members of the Conference Board, and shall also be a Standing Committee on apportioning amounts asked of the Conference. The Secretary of the Conference shall notify the Corresponding Secretary of the Parent Board of the name and post office address of each member of the Conference Board soon after the adjournment of the Conference.

¶ 391. The Conference Board shall be auxiliary to the Parent Board, and shall, under its direction, have charge of all the interests and work of Church Extension within the Conference. The Presiding Elders shall, as a Committee on Apportionments, distribute for collection the amount asked of the Conference among the several Districts and Pastoral Charges,

with due regard to their circumstances and ability, and notify each Pastor and Quarterly Conference early in the year of the amount of their apportionment, and report the result to the Annual Conference.

¶ 392. The Treasurer of the Conference Board shall, as early as practicable, at least once in every three months, remit all funds coming into his hands to the Treasurer of the Parent Board.

¶ 393. If for any reason such Conference Board cannot be constituted or act, the Bishop having charge, or a Committee by him appointed, may perform any of the duties required in this section.

III. General Committee.

¶ 394. There shall be a General Committee of Church Extension, composed as follows: 1. Of the General Superintendents, one of whom, as they may from time to time determine, shall be Chairman. 2. Of the Corresponding Secretary and Assistant Corresponding Secretaries, the Treasurer, and the Recording Secretary of the Board, which Secretary shall also be *ex officio* Secretary of the General Committee. 3. Of one representative from each General Conference District (¶ 70), elected by the General Conference on the nomination of the Delegates of each District respectively. 4. Of an equal number of representatives appointed by the Board.

¶ 395. It shall be the duty of this Committee to meet annually, in such place and on such day in the month of November as shall be appointed by the Corresponding Secretary, to determine: 1. What amount each Conference shall be asked to raise by collections for the use of the Board during the ensuing year; 2.

What amount may be donated and loaned within each Conference during the same period; and, 3. What amount may be applied to general and special purposes not included in the above.

¶ 396. The General Committee shall also have authority to counsel and direct the Board in the general administration of the trust committed to its care. It shall also have authority to revise the list of members of the Board, and for inattention to the duties of the office, or for other cause, to declare the seat of any member vacant, and to fill any existing vacancy on the Board.

¶ 397. If a vacancy should occur in the Committee by death, resignation, removal from the District, or otherwise, the Bishop having charge of the Conference within which such vacancy occurs shall fill it.

¶ 398. Expenses incurred by the Committee in the discharge of its duties may be paid by the Treasurer of the Board.

IV. Applications for Aid.

¶ 399. All applications for aid shall be made in accordance with blank forms to be furnished by the Parent Board, and shall set forth, 1. The number of Church Members, of Sunday School Children, and of the Congregation to be accommodated, the population of the place, and prospects of growth. 2. The legal incorporation of the Church or Board of Trustees. 3. The location, size, present and prospective value of the site, the validity of the title thereto, and whether held in trust for the Methodist Episcopal Church. 4. A description of the building to which aid, if granted, will be applied; and, if required, a copy of the plans and specifications of the architect shall be submitted,

and, if deemed necessary by the Parent or Conference Board, modified as may be suggested. 5. The estimated and probable cost when completed. 6. The available resources and amount of reliable subscriptions; and that those immediately interested have done or are doing all that could be reasonably expected. 7. What amount of debt, if any, may be allowed to remain against the property, and how soon the Trustees or others will agree to remove it. 8. Is the property insured? Will it be? In what company? To what amount? 9. Whether the Church, if aided, will probably become self-supporting, and how soon, and to what extent it may be expected to aid in the general work of the Church. 10. Any additional facts and circumstances that will assist the Board to a proper decision on the application.

¶ 400. Every such application for aid shall be first submitted to the Conference Board of Church Extension, and said Board shall certify its action thereon to the Parent Board; and aid shall be granted only by the concurrent action of both the Conference Board and of the Parent Board, and, except in cases of great emergency, within the amount authorized by the General Committee; *provided*, however, that for the procurement of property in Mission territory the Parent Board may appropriate funds specially authorized by the General Committee without such application or recommendation by a Conference Board; but in all such cases the title to such property should vest in the Board of Church Extension.

V. Duties of Presiding Elders and Pastors.

¶ 401. It shall be the duty of each Presiding Elder to bring the subject of Church Extension before the

Quarterly Conference of each Charge within his District at the last Quarterly Conference in each year; and said Quarterly Conference shall appoint a Committee of not less than three nor more than five, of which the Pastor shall be Chairman, to be called the Committee on Church Extension, whose duty it shall be to aid the Pastor in carrying into effect the provisions of the Discipline and plans of the Boards for the support of this cause, and in securing at least the amount asked of the Circuit or Station for its aid; and the Presiding Elder shall inquire, in the Third Quarterly Conference of each year, what has been done for this cause, and whether the amount asked has been received; and if not, he shall urgently request the Pastor and the Quarterly Conference to take such measures as will secure the amount before the close of the year.

¶ 402. It shall be the duty of the Pastor, aided by the Committee on Church Extension, to provide for the diffusion of information concerning the work and wants of the Board of Church Extension; he shall preach, or cause to be preached, a sermon on this subject in each Congregation in every year, and solicit contributions from each, endeavoring to secure at least the amount asked as above provided; and he shall, at each Conference, report the amount asked and the amount received for Church Extension. He shall also invite special contributions and bequests to the Loan Fund.

CHAPTER VI.

FREEDMEN'S AID AND SOUTHERN EDUCATION
SOCIETY.

I. General Object.

¶ 403. The work of the Freedmen's Aid and Southern Education Society shall be the establishment and maintenance of institutions for Christian education in the Southern States among both colored and white people. The instruction in these institutions shall include such literary, professional, and industrial courses of study as will tend to the development of the highest Christian character. The location of these institutions shall be with reference to the formation of an educational system with collegiate centers and cooperative preparatory academies, so that with the greatest economy the needs of the people will be most fully met. The schools shall be made self-supporting as rapidly as the financial condition of the people will permit. Special efforts shall be made to secure permanent endowments for the various institutions, and the control of said schools by local Boards of Trustees shall be in proportion to their local support.

II. Board of Managers.

¶ 404. There shall be a Board of Managers consisting of eighteen Ministers and twelve Laymen, to

¶ 405, § 1. FREEDMEN'S AID, ETC.

be elected quadrennially by the General Conference, and the term of service of the members of this Board shall begin on the second Wednesday in June following their appointment, and continue during the ensuing four years and until their successors shall be chosen and have entered upon their duties. Said Board of Managers being duly incorporated according to law, and having such powers and prerogatives as are needful for conducting the work of the Society, except such authority as is given to the General Committee, shall be subject to the control of the General Conference. Thirteen members shall constitute a quorum for the transaction of all business except the appropriation of funds authorized by the General Committee, and the purchase or sale of real estate, in which cases a majority of the members shall be a quorum. The Board shall make a quadrennial report of its work to the General Conference, and shall publish quarterly or oftener full information concerning its work.

III. Officers.

¶ 405, § 1. The Officers of this Board shall be a President, three Vice Presidents, two Corresponding Secretaries, such Assistant Secretaries as the General Committee may appoint; a Recording Secretary, a Treasurer, and an Assistant Treasurer, all of whom except the Corresponding Secretaries and the Assistant Secretaries shall be elected by the Board at its annual meeting each year.

§ 2. The Corresponding Secretaries shall be elected by the General Conference, and shall, under the provision of the Discipline and the direction of the Gen-

eral Committee and of the Board of Managers, conduct the correspondence, and shall be in all official acts subject to the authority and control of the Board, by whom their salaries shall be fixed and paid. Their time shall be devoted to the affairs of the Society under the direction of the Board in promoting its interest by traveling at large through the Church, conducting the office work, superintending the institutions of learning under the care of the Society, or otherwise. Any vacancy by death, resignation, or otherwise shall be filled by the Board, until the Bishops or a majority of them shall fill the vacancy. One or more Assistant Corresponding Secretaries or Field Agents may be appointed at any time by the General Committee, and they shall receive such salary and render such service as the Board may determine.

§ 3. The senior Book Agent at Cincinnati shall be the Treasurer of this Society, and the Board of Managers may appoint such Assistant Treasurers as it deems wise.

IV. General Committee.

¶ 406. There shall be a General Committee of the Freedmen's Aid and Southern Education Society composed as follows:

(1) Of the Bishops; (2) Of the Corresponding Secretaries, Treasurer, and Recording Secretary of the Board of Managers, who shall be *ex officio* Secretary of the General Committee; (3) One representative from each of the General Conference Districts respectively to be appointed by the General Conference (¶ 70), and (4) an equal number of representatives, to be appointed by the Board of Managers; and the

¶ 407, § 1. FREEDMEN'S AID, ETC.

said District representatives shall be the same as those elected on the General Committee of the Missionary Society. The Committee shall meet annually in such place and on such day in November as shall be fixed by the Corresponding Secretaries, to receive and consider the annual report of the Board of Managers; to determine what institutions shall receive aid for the ensuing year, the total amount to be expended, and as far as practicable the amount each school shall receive; to fix what amount shall be apportioned to each Annual Conference to be raised for the use of the Board, and to counsel and direct the Board in the general administration of its affairs. It shall have authority, for neglect of official duties or for other cause, to declare the seat of any member vacant in the Board of Managers. If a vacancy shall occur in the Committee by death, resignation, removal from the District, or otherwise, the Bishops shall fill it. Expenses incurred by the Committee in the discharge of its duties shall be paid by the Treasurer of the Board.

V. Duties of Presiding Elders and Pastors.

¶ 407, § 1. Each Presiding Elder shall, as early in the Conference year as possible, inform each Pastor in his District of the amount to be raised in his Charge, and he shall also inquire at the Third Quarterly Conference if the amount asked for has been raised, and, if it has not, urge that it be raised before the close of the Conference year.

§ 2. At the last Quarterly Conference of each year, a Committee of not less than three nor more than nine shall be appointed, of which the Pastor shall be

Chairman, to be called the Committee on Freedmen's Aid and Southern Education, whose duty it shall be to aid in carrying into effect the provisions of the Discipline and the plans of the Officers and Managers of the Society for the support of this cause, so that at least the amount asked for each year in the Charge shall be secured. This Committee shall also see that information concerning this work is diffused among the people.

¶ 408. The Pastor shall, once a year, with the aid of the Committee on Freedmen's Aid and Southern Education, present the claims of this work to his people, and ask subscriptions and collections for the support of the same. The Pastor shall preach, or cause to be preached, a sermon on the occasion. He shall report to the Annual Conference the amount collected for this cause, and the collections shall be published in a column in the General Minutes, and also in the Minutes of the Annual Conference.

CHAPTER VII.

THE BOOK CONCERN.

I. Publishing Houses.

¶ 409. The principal Publishing Houses of the Book Concern shall be in the cities of New York and Cincinnati; but there shall be Depositories of our publications at such other places as the General Conference may from time to time determine.

¶ 410. The General Conference shall quadren-

nially elect two Agents for the Publishing House in New York and two Agents for the Publishing House in Cincinnati; which Agents shall have authority, under the supervision of the Book Committee, to regulate the publications and other business of the Concern, except that which belongs to the Editorial Departments, in such manner as the interests of the Church may require.

¶ 411. It shall be the duty of the Agents of both Publishing Houses to publish such books, tracts, periodicals, etc., as are ordered by the General Conference or by the Book Committee. They may nominate an Editor, who, when elected by the Book Committee, shall have editorial supervision of all manuscripts intended for publication.

¶ 412. The Agents at Cincinnati shall supervise and manage the business in the West in cooperation with the Agents at New York. Either House shall have authority to publish any book or tract previously issued by the other House, when in the judgment of the Agents or the Book Committee the interests of the Church require such republication, and the plates for the same or for any new work about to be published by either shall upon order be supplied by the other at cost. Printed sheets shall be supplied by either House to the other at master's rates, and bound books of the General Catalogue at not less than fifty per cent discount from the retail price.

¶ 413. Each House shall pay such proportion of the appropriations made by the General Conference or of the dividends authorized by the Book Committee as the General Conference or the Book Committee may from time to time direct.

¶ 414. The Publishing Agents shall keep a sep-

arate account with each department of the business, and with each periodical published under their supervision, and they shall set forth in their reports to the Annual and General Conferences the amount of sales, receipts, and expenditures for books, periodicals, and depositories under their control, together with a statement of the profits or losses on the same. They shall furnish to the Local Committee, hereinafter designated, at each of its monthly meetings, a full and satisfactory statement of the transactions of the preceding month; and, if the Local Committee shall so require, present for examination vouchers for all payments during the period specified. And they shall afford said Committee every possible means and facility for a full and intelligent understanding of the business.

¶ 415. The Agents both at New York and Cincinnati shall annually take an account of stock, including in their inventory all the assets of whatever nature of the respective Publishing Houses at their estimated cash value, except real estate, which shall be appraised by the Local Committees respectively at the beginning of each quadrennium, and this valuation shall not be changed during the quadrennium except by the purchase or sale, improvement or destruction, of property; said account shall also contain a full and detailed statement of all liabilities, profits, and losses. And they shall hand over to their successors in office such statement of assets and liabilities as shall be approved and certified by the Book Committee.

¶ 416. The Publishing Agents and Editors are required to give their undivided attention to the duties of their respective positions, and to require of their

employees the faithful performance of the work assigned to them.

¶ 417. Every Annual Conference shall appoint a committee, which, in the absence of an Agent, shall attend to the collection of the accounts forwarded from the Book Concern, and make accurate return for the same. Every Presiding Elder and Pastor shall do all in his power to collect debts due the Concern. If any Minister or Member of our Church, indebted to the Book Concern, shall refuse or neglect to make payment, or come to a just settlement, he shall be dealt with in the same manner as in other cases of debt or disputed accounts.

¶ 418. The profits arising from the Book Concern, after a sufficient capital to carry on the business is retained, shall be regularly applied to the relief of Effective, Supernumerary, and Superannuated Ministers, their wives, widows, and children. The Publishing Agents shall every year forward to each Annual Conference a statement of the dividend to which it is entitled, together with a draft for the same.

¶ 419. Any Member of an Annual Conference who may publish any work or book of his own shall be responsible to the Conference for any obnoxious matter or doctrine contained therein.

II. The Book Committee.

¶ 420. The General Conference of A. D. 1900 shall elect a Book Committee consisting of one member from each of the General Conference Districts into which the Annual Conferences are distributed, those elected from the odd numbered Districts to be elected for a term of eight years, and those from the even

Districts for a term of four years; and thereafter there shall be elected by each General Conference, for a term of eight years, one member for each District, to take the place of the member from the District whose term is then expiring, or to fill vacancies, and of three from New York or its vicinity, to be known as the Local Committee in New York; and three from Cincinnati or vicinity, to be known as the Local Committee in Cincinnati. The Book Committee shall during the interval of the General Conference have power to fill vacancies occurring in its own body. Such Committee shall have general supervision of the publishing interests of the Church, examine carefully into their condition, and make report of the same to the Annual Conferences and to the General Conference. It shall also be its duty to fix the salaries of the Bishops, Publishing Agents, and all official Editors not otherwise provided for, and upon the recommendation of the Agents, to elect a Book Editor, and to determine the amount to be allowed for correspondence for the several official periodicals. It shall have full power to discontinue any depository or periodical when the interests of the Church or Book Concern demand it; said action shall, however, not be taken except by a two thirds vote of the Committee, due notice of such contemplated action having been given the Agents. The Committee shall have the power to order expenses curtailed in any department of either Publishing House when it deems it necessary for the welfare of the same; and when such action as above specified shall have been taken, the Agents shall proceed at once to carry out the instructions of the Committee. The Committee shall also attend to all matters referred to it by the

Agents or Editors for its action or counsel. The Agents of either Publishing House are authorized, by and with the advice and consent of the Local Committee, to sell any real estate belonging to the same when it may be deemed best for the interests of the Church and Book Concern.

¶ 421. The Local Committees at New York and Cincinnati, acting jointly, shall have power to suspend an Agent or Editor for cause to them sufficient, and a time shall be fixed at as early a day as practicable for the investigation of the official conduct of said Agent or Editor, due notice of which shall be given by the Chairman of the Book Committee to the Bishops, who shall select one of their number to be present and preside at the investigation, which shall be before the fourteen members from the districts into which the Annual Conferences are distributed, two thirds of whom may remove said Agent or Editor from office in the interval of the General Conference. And in case a vacancy occurs in any of the Agencies or Editorial Departments authorized by the General Conference, it shall be the duty of the Book Committee, two at least of the General Superintendents being present and a majority of those present concurring, to provide as soon as practicable for such vacancy until the next General Conference.

¶ 422. The Book Committee shall be governed by the following regulations:

1. Immediately after its appointment the members shall divide themselves into two sections of ten each, the one to consist of the members from the Eastern Districts, together with the Local Committee in New York, to be called the Eastern Section; the other to consist of the members from the Western Districts

and the Local Committee in Cincinnati, to be called the Western Section.

2. To the Eastern Section shall pertain the supervision of the Publishing House in New York. The three members chosen from New York and vicinity as a Local Committee shall meet monthly at the Book Room in New York, to examine into the transactions of the month preceding. They shall keep a correct record of their proceedings, to be submitted to the Eastern Section of the Book Committee at its annual meeting, to be held at the place of and on the day previous to the meeting of the Book Committee.

3. The Western Section of the Book Committee and the Local Committee at Cincinnati shall perform the same duties for the Publishing House in Cincinnati, and be under the same regulations as are herein specified for the government of the Eastern Section.

¶ 423. The annual meeting of the Book Committee shall be held on the second Wednesday of February, and each Section shall have meetings at such time as it may elect.

III. Editors and Periodicals.

¶ 424. There shall be elected quadrennially by the General Conference an Editor for each of the following periodicals: *The Methodist Review*, *The Christian Advocate*, *The Pittsburg Christian Advocate*, *The Southwestern Christian Advocate*, *The Western Christian Advocate*, *The Northwestern Christian Advocate*, *The Central Christian Advocate*, *The Epworth Herald*, *The Christian Apologist*, *The Pacific Christian Advocate*, and *Haus und Herd*. The Editor of *Haus und Herd* shall also be Editor of German Sunday School books, periodicals, and tracts.

¶ 425. The Annual Conferences are affectionately and earnestly requested not to establish or encourage the founding of any more Conference or local Church papers; and where such papers exist to discontinue the same, when it can be done consistently with existing obligations.

IV. Special Publishing Committees.

¶ 426. *The California Christian Advocate* shall be published at San Francisco, California, by a Commission appointed by the Book Committee.

¶ 427. There shall be a Publishing Committee for *The Pittsburg Christian Advocate*, consisting of three members from the Pittsburg Conference, two from the Erie Conference, two from the East Ohio Conference, and two from the West Virginia Conference, to be chosen by the General Conference. The Committee shall fix the salary of the Editor, keep an account of the receipts and expenditures for the paper, and shall report annually its financial condition to the patronizing Conferences. A copy of said report shall also be sent to the Agents at New York, and any balance remaining after defraying current expenses shall be subject to the order of said Agents.

V. Depositories.

¶ 428. There shall be Depositories of our books at Pittsburg, Pennsylvania; at Boston, Massachusetts; at Buffalo, New York; at San Francisco, California; and at Detroit, Michigan. They shall be furnished by the Agents at New York with full supplies of the books of our General Catalogue, Sunday School books and tracts, to be sold for the Concern at the same

terms as at New York; *provided*, that there shall not be more than fifteen thousand dollars' worth at Pittsburg, nor more than ten thousand dollars' worth at Boston. There shall also be a Depository at Chicago, Illinois, and one at Kansas City, Missouri, to be supplied by the Agents at Cincinnati.

¶ 429. The expenses incident to the transportation, management, and sale of our books at these Depositories having been met out of the sales, the net proceeds shall be forwarded to the Agents.

¶ 430. Full statements shall be made to the Agents, at dates fixed by them, of the amount of sales and expenses; distinguishing cash sales from those on credit. Annual statements shall also be made of the amount of stock.

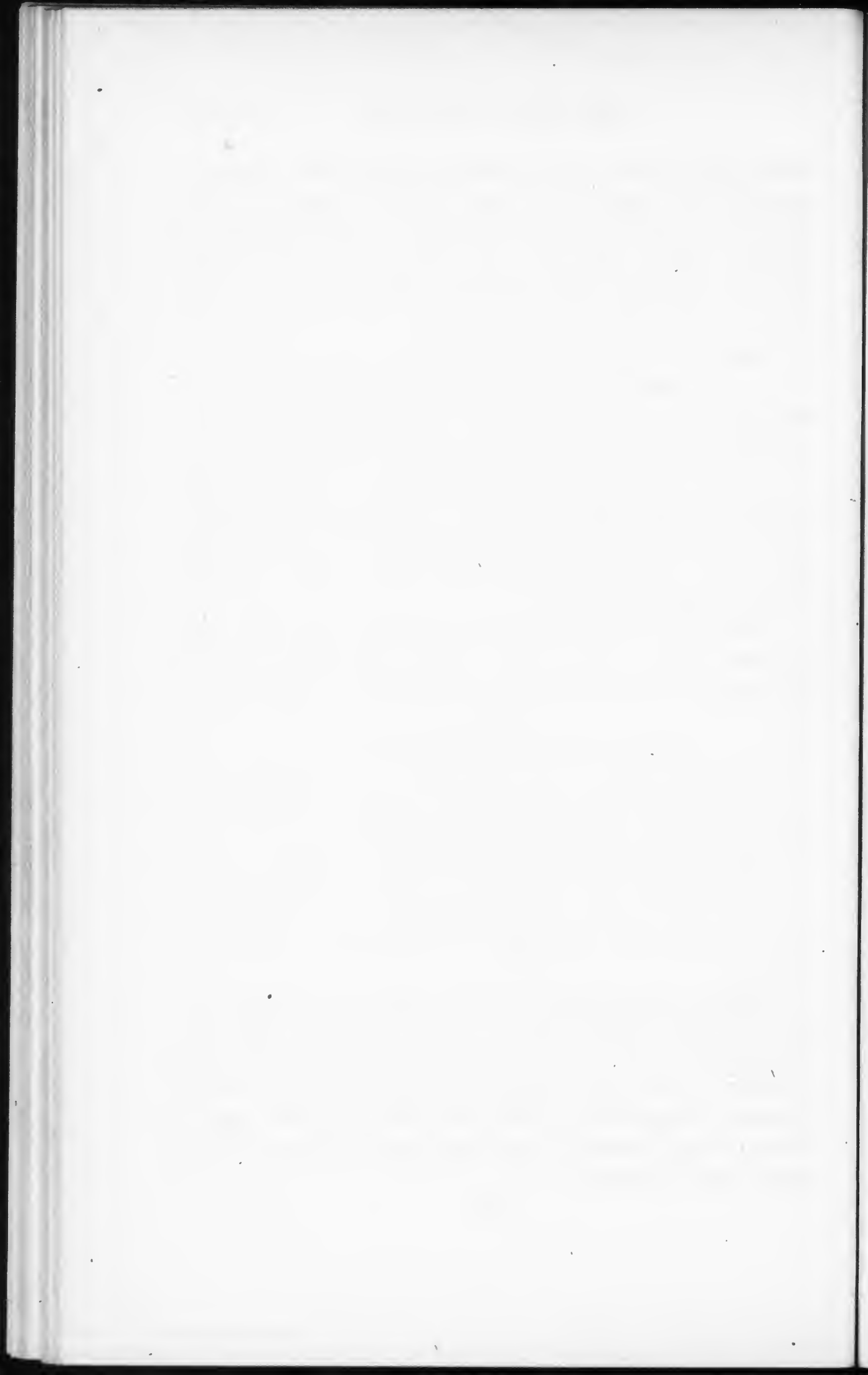
¶ 431. No books shall hereafter be sold on commission, either from New York, Cincinnati, or any Depository or establishment under our direction.

VI. Circulation of Religious Tracts.

¶ 432. It is recommended to our people everywhere to form Tract Societies auxiliary to the Tract Society of the Methodist Episcopal Church.

¶ 433. It is recommended to Pastors to take annually, in their several Congregations, collections in behalf of the Tract Society of the Methodist Episcopal Church.

¶ 434. It shall be the duty of each Presiding Elder to bring the Tract cause before the last Quarterly Conference of each year, in each Charge within his District; and said Conference shall appoint a Committee, of which the Pastor shall be Chairman, whose duty it shall be to devise and execute plans for local tract distribution.



PART VIII.
BOUNDARIES.

- I. MODE OF DETERMINING BOUNDARIES.
- II. BOUNDARIES OF CONFERENCES.
- III. BOUNDARIES OF MISSIONS.
- IV. ENABLING ACTS.

CHAPTER I.

MODE OF DETERMINING BOUNDARIES.

¶ 435. The General Conference shall appoint a Committee on Boundaries, consisting of two members from each Annual Conference to be nominated by the delegations severally, over which one of the Bishops shall preside, of which one of the General Conference Secretaries shall be the secretary, and of which Committee thirty-five shall be a quorum. All matters pertaining to Conference lines shall be referred to this Committee; and when the Committee shall have fixed the boundaries of all the Conferences, it shall submit its report to the General Conference, which shall immediately act upon the same as a whole without amendment and without debate; *provided*, however, that in accordance with the provisions of paragraph 87, a Central Mission Conference may fix the boundaries of the Annual Conferences within its bounds, the General Conference first having determined the number of Annual Conferences that may be allowed in that field.

¶ 436. Any two or more Conferences which may be mutually interested in the readjustment of their common boundaries may at any time raise a Joint Commission, consisting of five members from each Conference directly interested, and the decision of such Joint Commission, in which it shall be necessary for a majority of the five members representing each of said Conferences to concur, when it shall be approved by the Bishop or Bishops who may preside at these Conferences at their sessions next ensuing, shall be final. But if the Commission so appointed shall fail to agree, or the Presiding Bishop shall not concur, then the case, with a statement of the facts, together with the records of the Commission, shall come to the General Conference for final adjudication.

¶ 437. No petition, resolution, or memorial involving change of Conference boundaries, or the division or absorption of Conferences, or the organization of new Conferences out of the territory already occupied by organized Conferences, shall be entertained by the Committee on Boundaries until notice shall have been given by the Conference or Conferences desiring such change, or by a majority of the Presiding Elders thereof, to all of the Conferences to be affected thereby; *provided*, however, that upon a petition of a majority of the delegates representing any Conference or Conferences to be affected thereby, the Committee on Boundaries may adjust the matters involved in said petition, subject to the approval of the Conferences named in such petition, at their session succeeding the General Conference.

CHAPTER II.

BOUNDARIES OF CONFERENCES.

¶ 438, § 1. ALABAMA CONFERENCE shall include the work among the white people in the State of Alabama, and that part of the State of Florida west of the Appalachicola River, and also the work among the white people within the territory of the Upper Mississippi Conference.

§ 2. ARKANSAS CONFERENCE shall include the work among the white people in the State of Arkansas.

§ 3. ATLANTA CONFERENCE shall include all that part of the State of Georgia not included in the Savannah Conference.

§ 4. AUSTIN CONFERENCE shall include all the State of Texas except El Paso County and that portion south and east of a line beginning at Galveston, thence to Ennis, with Gulf, Colorado, and Santa Fé, and Houston and Texas Central Railways as the boundary, all intermediate points to be in the Austin Conference; from Ennis to Red River, with Texas Midland and Frisco Railways

as the boundary, all intermediate points to be in the Gulf Mission Conference.

§ 5. BALTIMORE CONFERENCE shall include the District of Columbia, the Western Shore of Maryland, except that part of Garrett County lying west of the dividing ridge of the Allegheny Mountains; so much of the State of Pennsylvania as lies within the Hancock, Flintstone, Union Grove, and Hyndman Circuits; the county of Frederick, in the State of Virginia; and the counties of Jefferson, Berkeley, Morgan, Hampshire, Mineral, and Grant, in the State of West Virginia.

§ 6. BENGAL CONFERENCE shall include Bengal, Bekar, and Burma.

§ 7. BLACK HILLS CONFERENCE shall include Crook County, Wyoming, and all that part of the State of South Dakota west of the meridian 101 degrees west longitude.

§ 8. BLUE RIDGE CONFERENCE shall include the work among the white people in the State of North Carolina not included in the Atlantic Mission Conference, and also the twelve counties of the State of South Carolina, as follows: Oconee, Pickens, Greenville, Spartanburg, York, Chester, Union, Anderson, Laurens, Abbeville, Newberry, and Fairfield.

§ 9. BOMBAY CONFERENCE shall consist of the Bombay Presidency, the Central Provinces, except the Chatisgarh and Chanda Sections, Berars, that portion of the Nizam's Dominions north of the Godavery River, and all of Central India south of the twenty-fifth parallel of latitude.

§ 10. CALIFORNIA CONFERENCE shall include that part of the State of California lying west of the summit of the Sierra Nevada Mountains, and north of a line commencing at Carmel Bay, Monterey County, and running thence on a straight line to the intersection of Merced and Fresno Counties; thence along the western and northern line of Merced County and the northern line of Mariposa County to the summit of the Sierra Nevada Mountains, leaving Salinas City in the California Conference; it shall also include the Sandwich Islands and

all the Swedish work in the States of California, Nevada, and Arizona, which shall constitute a Swedish Presiding Elder's District.

§ 11. CALIFORNIA GERMAN CONFERENCE shall include the German work within the State of California.

§ 12. CENTRAL ALABAMA CONFERENCE shall include the State of Alabama and that part of the State of Florida west of the Appalachicola River.

§ 13. CENTRAL GERMAN CONFERENCE shall comprise the German work within the States of Ohio, West Virginia, Michigan, and Indiana except those appointments belonging at present to the Chicago German Conference, Emanuel Church which has been transferred to the Indiana Conference; also the German work in Western Pennsylvania and in the Southern States not included in the East German, St. Louis German, and Southern German Conferences.

§ 14. CENTRAL ILLINOIS CONFERENCE shall embrace that part of the State of Illinois north of the Illinois Conference and south of the following lines, namely: Beginning on the Mississippi River at Albany; thence south easterly to the northwest corner of Bureau County; thence east to the southwest of Lee County; thence south to the Chicago, Burlington, and Quincy crossing of the Chicago, Rock Island, and Pacific Railway; thence along said Railway to Bureau Junction; thence to the Illinois River; thence up said river to the mouth of the Kankakee River, leaving Albany, Leon, and Ottawa in the Rock River Conference, and Bureau Junction in the Central Illinois Conference; thence up the Kankakee River to a point directly west of the north line of Kankakee County; thence east to the Indiana line.

§ 15. CENTRAL MISSOURI CONFERENCE shall include the States of Missouri, Kansas, Iowa, Nebraska, and that part of the State of Illinois lying west of the following line: Beginning at the city of Cairo, and running north along the Illinois Central Railroad to the city of Mendota, and including all of the towns on said line of railroad;

thence north to the Wisconsin State line, and thence west along said State line to the Mississippi River. (See Enabling Acts, ¶ 441, § 17.)

§ 16. CENTRAL NEW YORK CONFERENCE shall be bounded on the west by the west lines of the towns of Williamson, Marion, and Palmyra, in Wayne County, and of the towns of Farmington and Canandaigua, in Ontario County, and of Yates and Schuyler Counties, and of the towns of Hornby and Caton, in Steuben County, and in the State of Pennsylvania by the railroad running from Lawrenceville to Blossburg, including Mansfield and Blossburg Charges; on the south by Central Pennsylvania Conference; on the east by Wyoming and Northern New York Conferences; on the north by Northern New York Conference and Lake Ontario.

§ 17. CENTRAL OHIO CONFERENCE shall be bounded on the north by the north line of the State of Ohio; on the east by the North Ohio Conference, excluding Asbury Church, in Delaware; on the south by the Springfield Branch of the Cleveland, Columbus, Cincinnati, and Indianapolis Railroad to the west line of the Ohio Conference, yet so as to exclude St. Paul's Charge, in Delaware, and Milford, and to include Marysville; thence to the west line of the State of Ohio, by the north line of the Cincinnati Conference; and on the west by the west line of the State of Ohio.

§ 18. CENTRAL PENNSYLVANIA CONFERENCE shall be bounded as follows: On the south by the State line from the Susquehanna River to the west boundary of Bedford County, excepting so much of the State of Pennsylvania as is included in the Baltimore Conference; on the west by the west line of Bedford, Blair, and Clearfield Counties, including New Washington Circuit and excluding so much of Clearfield County as is embraced in the Erie Conference, and a line from the north of Clearfield County to St. Marys; on the north by a line extending from St. Marys eastward to Emporium, including Sizerville and Gardeau, of the Emporium Circuit; thence by the southern boundary of Potter and Tioga Counties, in-

cluding Austin, Costello, Wharton, Leidy, Hoytsville, and Liberty Valley Circuits; thence through Sullivan County north of Laporte to the west line of Wyoming County; thence on the east by the present limits of the Wyoming Conference, being the east line of Sullivan County, to the north line of Columbia County; thence a line southeasterly through Luzerne County to the north line of the Philadelphia Conference, near White Haven; thence on the south by the northern line of Carbon, Schuylkill, and Dauphin Counties to the Susquehanna River, including Hickory Run, Weatherly, Beaver Meadow, and Ashland; and thence by the Susquehanna River to the place of beginning, including Harrisburg, and the Curtin Heights and Epworth Charges.

§ 19. CENTRAL SWEDISH CONFERENCE shall include all of the Swedish work within the States of Illinois, Indiana, and Ohio, the city of Racine, in the State of Wisconsin, and also the Swedish work in the State of New York west of the Genesee River, and in the State of Pennsylvania west of the Susquehanna River.

§ 20. CENTRAL TENNESSEE CONFERENCE shall include the work among the white people in all that part of the State of Tennessee west of and excluding the counties of Marion, Grundy, Van Buren, Cumberland, and Fentress.

§ 21. CHICAGO GERMAN CONFERENCE shall include the German work in the State of Wisconsin, except those appointments along the Mississippi River and in that part of the State of Illinois north of an east and west line passing along the north line of the city of Bloomington, excepting the territory now in the St. Louis German Conference, and east of a north and south line passing through the city of Freeport, and in that part of the State of Indiana west of the line between the counties of St. Joseph and Elkhart, and north of the line between Stark and Pulaski Counties. It shall also include Danville, in the State of Illinois, and the upper peninsula of Michigan.

§ 22. CINCINNATI CONFERENCE shall be bounded on the

north by a line commencing at Union City, on the Indiana State line, running thence along the Dayton and Union Railroad to Greenville, Darke County, Ohio, including the railroad stations on the line of said railroad, and Greenville also; thence along the Panhandle Railroad to Milford Center, excluding Gettysburg, Bradford, Lockington, and St. Paris Charges, and including the cities of Piqua and Urbana, and the Tremont City and King's Creek Charges; on the east by the Ohio Conference; on the south by the Ohio River; and on the west by the State of Indiana, but excluding Elizabeth, Hamilton County, Ohio, to the Indiana Conference.

§ 23. COLORADO CONFERENCE shall include the State of Colorado and Chama in New Mexico.

§ 24. COLUMBIA RIVER CONFERENCE shall include the counties of Wasco, Umatilla, Crook, Morrow, Gilliam, Grant, Sherman, Wheeler, Union, and Wallowa, in the State of Oregon; all of the State of Washington east of the summit of the Cascade Mountains, and, in the State of Idaho, the counties of Shoshone, Kootenai, Latah, Nez Perces, and all of Idaho County lying north of a line running parallel with the Salmon River ten miles south of said river.

§ 25. DAKOTA CONFERENCE shall include that part of the State of South Dakota lying east of the meridian 101 degrees west longitude.

§ 26. DELAWARE CONFERENCE shall include the colored work in the States of Delaware, New Jersey, and New York, excepting, however, St. Mark's Church, in the city of New York; New Haven, in the State of Connecticut; all the Eastern Shore of Virginia, and all the State of Maryland and Pennsylvania not included in the Washington Conference.

§ 27. DES MOINES CONFERENCE shall include that part of the State of Iowa west and south of the following lines: Beginning at the southeast corner of Wayne County, thence north to the south line of Marshall County, leaving Knoxville in the Iowa Conference and the Monroe

Charge in the Des Moines Conference; thence west to the southeast corner of Story County; thence north to the northeast corner of Story County; thence west to the northwest corner of Crawford County; thence south to the north line of Township 83; thence west to the east line of Monona County; thence south and west on the line of Monona County to the Missouri River.

§ 28. DETROIT CONFERENCE shall include that part of the State of Michigan in the lower peninsula east of the principal meridian as far north as the southern boundary of Roscommon County; thence west to the southwest corner of said county; thence north to the southern boundary of Charlevoix County; thence east to the southeast corner of said county of Charlevoix; thence north to the Straits of Mackinaw; and it shall also include the upper peninsula.

§ 29. EAST GERMAN CONFERENCE shall embrace the German work east of the Allegheny Mountains.

§ 30. EAST MAINE CONFERENCE shall include that part of the State of Maine not included in the Maine Conference.

§ 31. EAST OHIO CONFERENCE shall be bounded by a line beginning at the mouth of the Cuyahoga River, running easterly to the Pennsylvania State line; thence along said line to the Ohio River, including Orangeville Church; thence down said river to the Muskingum River; thence up the Muskingum River to Dresden, excluding Marietta and Zanesville; from Dresden northward along the Muskingum River and the Tuscarawas River to its intersection with the Ohio Canal near Zoar; from this point along said canal to Lake Erie, excluding Navarre and Clinton, and including Bolivar, Akron, Newcomerstown Charge, and all the city of Cleveland lying east of the Cuyahoga River.

§ 32. EAST TENNESSEE CONFERENCE shall include all of the State of Tennessee not in the Tennessee Conference; that part of the State of Virginia west of and including the counties of Carroll, Floyd, Montgomery, and

Giles, in said State; and the counties of Mercer, Wyoming, and McDowell, in the State of West Virginia.

§ 33. ERIE CONFERENCE shall be bounded on the north by Lake Erie, on the east line commencing at the mouth of the Cattaraugus Creek; thence up said creek to Gowanda, leaving said town in the Genesee Conference; thence to the Allegheny River at the mouth of the Tunungwant Creek; thence up said creek southward, excluding the city of Bradford on said creek, to the ridge dividing between the waters of Clarion and Sinnemahoning Creeks; thence southward to the Mahoning Creek; thence down said creek to the Allegheny River, excluding the Milton Society, but including Valier and the Horatio Society, in the Frostburg Circuit, the Perrysville Society, in the Ringgold Circuit, the Putneyville Society, in the Putneyville Circuit, and those portions of the Boroughs of Punxsutawney and Clayville lying south and east of the Mahoning Creek; thence across said river in a northwesterly direction to the southwest corner of Lawrence County, including Wampum and Petersburg; thence along the Ohio State line to the place of beginning, excluding Orangeville Church.

§ 34. FLORIDA CONFERENCE shall include the State of Florida, except that portion lying west of the Appalachicola River.

§ 35. FOOCHOW CONFERENCE shall include the Fokien Province in China, excepting so much as is included within the Hinghua Mission Conference.

§ 36. GENESEE CONFERENCE shall include all that part of the State of New York lying west of the Central New York Conference excepting that part of Chautauqua and Cattaraugus Counties now included in the Erie Conference. It shall also include Gowanda and Corning, in the State of New York, and so much of Tioga County, including Tioga Charge, in the State of Pennsylvania, as is not embraced in the Central New York Conference; also so much of Potter County, in the said State of Pennsylvania, as is not included in Central Pennsylvania Con-

ference; also including so much of McKean County, in said State of Pennsylvania, as is embraced in the Olean District, including the city of Bradford.

§ 37. GEORGIA CONFERENCE shall include the work among the white people in the State of Georgia.

§ 38. HOLSTON CONFERENCE shall include the work among the white people in all of that part of the State of Tennessee not included in the Central Tennessee Conference.

§ 39. IDAHO CONFERENCE shall include all of the State of Idaho not included in the Columbia River Conference, and the counties of Baker and Malheur, in the State of Oregon.

§ 40. ILLINOIS CONFERENCE shall include that part of the State of Illinois not within the Southern Illinois Conference south of the following line, namely: Beginning at Warsaw, on the Mississippi River; thence to Vermont; thence to the mouth of the Spoon River; thence up the Illinois River to the northwest corner of Mason County; thence to the junction of the Central and the Alton and Chicago Railroads; thence to the southwest corner of Iroquois County; thence east to the State of Indiana, leaving Bentley, Vermont, Manito, Mackinaw Circuit, and Normal in the Central Illinois, and Warsaw and Bloomington in the Illinois Conference.

§ 41. INDIANA CONFERENCE shall be bounded on the north and east by a line beginning where the National Road intersects the west line of the State of Indiana; thence along said road to Terre Haute; thence along the Vandalia Railroad to Belmont Street, West Indianapolis, including Locust Street Charge, in Greencastle; thence north to Michigan Street; thence east to the Belt Railroad; thence north and east along said railroad to a point due west of Ninth Street; thence east to the Lafayette and Indianapolis Railroad; thence north on said railroad to the Michigan Road; thence on said road to the north line of Marion County; thence east on said county line to the northeast corner of said county; thence south

on the east line of said county to the National Road; thence east on said road to the State line; on the east by Ohio; including Elizabeth, Hamilton County, Ohio; on the south by the Ohio River, and on the west by the State of Illinois.

§ 42. IOWA CONFERENCE shall be bounded on the east by the Mississippi River; on the south by the Missouri State line; on the west and north by a line commencing at the southwest corner of Appanoose County; thence north to Marshall County, leaving Knoxville in the Iowa Conference and Monroe in the Des Moines Conference; thence on the south line of Marshall County due east to Iowa River; thence down said river to Iowa City; thence on the Chicago, Rock Island, and Pacific Railroad to Davenport, leaving Davenport and Iowa City in the Upper Iowa Conference, and all intermediate towns in the Iowa Conference.

§ 43. ITALY CONFERENCE shall include the Kingdom of Italy, and parts of contiguous countries where the Italian language is spoken.

§ 44. JAPAN CONFERENCE shall include all the Empire of Japan, except that part included in the South Japan Mission Conference.

§ 45. KANSAS CONFERENCE shall include that portion of the State of Kansas lying east of the sixth principal meridian and north of the south line of township sixteen, including the town of Pomona, lying south of said line, but excluding Lewisburg, Ottawa, and Baldwin, lying north of said line, and Solomon City Circuit, lying east of the sixth meridian.

§ 46. KENTUCKY CONFERENCE shall include the State of Kentucky.

§ 47. LEXINGTON CONFERENCE shall include the States of Kentucky, Ohio, Indiana, and Illinois, excepting so much of the State of Illinois as is included in the Central Missouri Conference.

§ 48. LIBERIA CONFERENCE shall embrace the western coast of Africa, north of the equator.

§ 49. LITTLE ROCK CONFERENCE shall include the State of Arkansas.

§ 50. LOUISIANA CONFERENCE shall include the colored work in the State of Louisiana.

§ 51. MAINE CONFERENCE shall include that part of the State of Maine west of the Kennebec River, from its mouth to the great bend below Skowhegan, and of a line running thence north to the State line, including Skowhegan and Augusta, and that part of the town of Winslow north of Sebasticook River, and also that part of New Hampshire east of the White Hills and north of the waters of Ossipee Lake and the town of Gorham.

§ 52. MEXICO CONFERENCE shall include the Republic of Mexico, except the States of Chihuahua and Sonora and the territory of Lower California; it shall also include Central America.

§ 53. MICHIGAN CONFERENCE shall include the State of Michigan in the lower peninsula west of the principal meridian as far north as the southern boundary of Roscommon County; thence west to the southwest corner of said county; thence north to the southern boundary of Charlevoix County; thence east to the southeast corner of said county; thence north to the Straits of Mackinaw, including Mackinaw City.

§ 54. MINNESOTA CONFERENCE shall include that part of the State of Minnesota lying south of the following line: Beginning at the eastern boundary of the State at the northeast corner of Washington County; thence running west to the northwest corner of said county; thence south to the northeast corner of Ramsay County; thence following the line of Ramsay County to where it strikes the east line of Hennepin County; thence following the east and south lines of Hennepin County to the point where the Hastings and Dakota Railroad crosses the line of said county; thence following the said Hastings and Dakota Railroad to Granite Falls; thence west on a town line to the western boundary of the State; all towns on

the Hastings and Dakota Railroad to be in the Northern Minnesota Conference.

§ 55. MISSISSIPPI CONFERENCE shall include all of the State of Mississippi south of a line beginning at the northeast corner of Kemper County, and running along the northern border of said county, and of the counties of Neshoba, Leake, Madison, Yazoo, Sharkey, and Issaquena to the Mississippi River.

§ 56. MISSOURI CONFERENCE shall include so much of the State of Missouri as lies north of the Missouri River.

§ 57. MONTANA CONFERENCE shall include all of the State of Montana not included in the North Montana Mission, and also the National Park.

§ 58. NEBRASKA CONFERENCE shall include all that part of the State of Nebraska lying south of the Platte River and east of the west line of range twelve west of the sixth principal meridian.

§ 59. NEWARK CONFERENCE shall include that part of the State of New Jersey not included in the New Jersey Conference, with Staten Island, in the State of New York, and such portions of Rockland, Orange, and Sullivan Counties, in the State of New York, as lie south and west of a line extending from Tompkins Cove, on the Hudson River, intersecting the New Jersey State line at a point south of Sloatsburg; thence along said State line to the Wallkill River; thence due north, intersecting the Erie Railroad at a point west of Middletown; thence in a northwesterly direction to a point where the Port Jervis and Monticello Railroad crosses the northern line of Forestburg Township, in Sullivan County; thence southwest to a point on the Delaware River below Lackawaxen, in Pennsylvania; also such portions of Pike and Monroe Counties, in the State of Pennsylvania, as lie north of the Philadelphia Conference and east of the Wyoming Conference, the same being now included in the Matamoras, Milford, Dingmans, and Coolbaugh Charges.

§ 60. NEW ENGLAND CONFERENCE shall include all the State of Massachusetts east of the Green Mountains not

included in the New Hampshire and the New England Southern Conferences.

§ 61. NEW ENGLAND SOUTHERN CONFERENCE shall include that part of the State of Connecticut lying east of the Connecticut River, the State of Rhode Island with the town of Blackstone, in Massachusetts, and that part of the State of Massachusetts south of the town of Wrentham, Walpole, Dedham, Milton, and Quincy.

§ 62. NEW HAMPSHIRE CONFERENCE shall include the State of New Hampshire, except that part within the Maine Conference; also that part of the State of Massachusetts northeast of the Merrimac River except that part of Lowell north of the Merrimac.

§ 63. NEW JERSEY CONFERENCE shall include that part of the State of New Jersey lying south of the following line, namely: Commencing at Raritan Bay; thence up said bay and river to New Brunswick; thence along the turnpike road to Lambertville, on the Delaware, including the city of New Brunswick and Lambertville Station.

§ 64. NEW YORK CONFERENCE shall consist of the territory now in the New York, Poughkeepsie (including Gaylordsville), Newburg, and Kingston Districts.

§ 65. NEW YORK EAST CONFERENCE shall include Long Island, those charges in New York city east of South Ferry, Whitehall Street, Broadway, Park Row, Chatham Street, Bowery, and Third Avenue to the city limits; thence between the Harlem and New Haven Railroads, including Round Hill, Pound Ridge, Hunting Ridge, High Ridge, New Canaan, Ridgefield, Danbury, all stations on Housatonic Railroad south of Canaan Township, excluding Gaylordsville, but including Ellsworth; thence east to Winchester, north to State line, east to Connecticut River, and south to Long Island Sound.

§ 66. NORTH CAROLINA CONFERENCE shall include the State of North Carolina, and all that part of the State of Virginia lying south of a line beginning at Cape Henry and running to Hampton Roads; thence with Hampton

Roads to the James River; thence with the southern bank of the James River to Chesterfield County; thence with the northern boundary of the following counties: Prince George, Dinwiddie, Nottaway, Prince Edward, Charlotte, Halifax, to the northeast corner of Pittsylvania; thence in a southwesterly direction to the northeast corner of Henry; thence with the county lines of Pittsylvania, Franklin, and Bedford to the corner of Bedford and Roanoke; thence with the Blue Ridge Mountains to the North Carolina line.

§ 67. NORTH CHINA CONFERENCE shall include that portion of the Chinese Empire including and north of the Provinces of Shantung and Honan.

§ 68. NORTH DAKOTA CONFERENCE shall include the State of North Dakota.

§ 69. NORTH GERMANY CONFERENCE shall include all that part of Germany north of a line running from the northwest to the southeast between the Rhine Provinces and Westphalia, and from the southern point of Westphalia to the northern point of Bavaria; thence by the north and northeast boundary of Bavaria, between Bavaria on the one side and the Turingen States and the Kingdom of Saxony on the other, so as to include the present Berlin and Bremen Districts; also including the Circuits of Kassell and Warburg.

§ 70. NORTH INDIA CONFERENCE shall consist of the Northwest Provinces east of the Ganges and the Province of Oudh.

§ 71. NORTH INDIANA CONFERENCE shall be bounded on the north by the State of Michigan; on the east by the State of Ohio, including Union City; on the south by the National Road from the State line west to Marion County; thence north to the northeast corner of said county; thence west to the Michigan Road; on the west by said Michigan Road to South Bend, and thence by the St. Joseph River to the Michigan State line, including Logansport and all the towns on the National Road east of Indianapolis.

§ 72. NORTH NEBRASKA CONFERENCE shall include all that part of the State of Nebraska lying north of the Platte River and east of the west line of range twelve west of the sixth principal meridian.

§ 73. NORTH OHIO CONFERENCE shall be bounded on the north by the Ohio State line; on the east by the Ohio Canal to its intersection with the Tuscarawas River; thence by that river and the Muskingum River to Dresden; on the south by Ohio Conference, excluding Dresden, and including Utica, Homer, and Galena Circuits, and excluding Stratford; on the west by the main road passing through Delaware and Marion to Upper Sandusky, and the Sandusky River to its mouth; thence due north to the State line, including the towns of Tiffin, Port Clinton, and Lakeside, and excluding so much of the town of Delaware as lies west of Sandusky Street, yet including Asbury Church, in the city of Delaware; also excluding the towns of Marion, Fremont, and Upper Sandusky.

§ 74. NORTHERN GERMAN CONFERENCE shall include the German work in the States of Minnesota and North Dakota, and appointments in the State of Wisconsin along the Mississippi River north of the city of La Crosse, not included in the Chicago German Conference.

§ 75. NORTHERN MINNESOTA CONFERENCE shall include all of the State of Minnesota not included in the Minnesota Conference.

§ 76. NORTHERN NEW YORK CONFERENCE shall include so much of the county of Franklin as is not within the Troy Conference, and all of the counties of St. Lawrence, Jefferson, Lewis, Oneida, and Herkimer, and all of Oswego County except Phœnix, and so much of the county of Madison as lies on and east of the New York, Ontario, and Western Railroad, together with Cherry Valley, Springfield, and Richfield Springs, in Otsego County, St. Johnsville, in Montgomery County, and Lassellsville, Openheim, and Stratford, in Fulton County.

§ 77. NORTHWEST GERMAN CONFERENCE shall include the German work in the State of South Dakota and that

part of the State of Iowa north of an east and west line passing along the south line of the city of Clinton, and that part of the State of Illinois lying west of the Chicago German Conference, and all appointments in the State of Wisconsin south of and including the cities of La Crosse and Tomah and not included in the Chicago German Conference.

§ 78. NORTHWEST INDIA CONFERENCE shall consist of that portion of the Northwest Provinces which lies south and west of the Ganges, the Punjab, and such parts of Rajputana and Central India as lie north of the twenty-fifth parallel of latitude.

§ 79. NORTHWEST INDIANA CONFERENCE shall be bounded on the North by Lake Michigan and the State line; on the east by St. Joseph River and the Michigan Road; on the south by the Indiana Conference; and on the west by Illinois, including all the towns on the Michigan Road, except Logansport, and all the towns on the southern boundary, excluding Locust Street Charge, in Greencastle.

§ 80. NORTHWEST IOWA CONFERENCE shall include that part of the State of Iowa west of the Upper Iowa and north of the Des Moines Conference.

§ 81. NORTHWEST KANSAS CONFERENCE shall be bounded on the west and north by the Kansas State line; on the east by the sixth principal meridian, but shall include the Solomon City Circuit; and on the south by the south line of township seventeen as far west as to the east line of Lane County; thence north to the north line of said Lane County; thence west to the State line.

§ 82. NORTHWEST NEBRASKA CONFERENCE shall include all that portion of the State of Nebraska lying west of the west line of range twelve, west of the sixth principal meridian, and north of the sixth standard parallel north, and including such portions of Sheridan, Box, Butte, and Sioux Counties as are south of such line.

§ 83. NORWAY CONFERENCE shall include Norway.

§ 84. NORWEGIAN AND DANISH CONFERENCE shall in-

clude all the work among the Norwegians and Danes between the Allegheny and Rocky Mountains.

§ 85. OHIO CONFERENCE shall be bounded as follows: Commencing on the Muskingum River, north of Dresden; thence down said river to the Ohio River, including Zanesville and Marietta; thence down the Ohio River to the mouth of Ohio Brush Creek; thence north to the southeast corner of Fayette County; thence northwest to the west line of Fayette County; thence north on the west line of Fayette and Madison Counties to the Springfield branch of the Cleveland, Columbus, Cincinnati, and Indianapolis Railroad, leaving Vienna, Dunbarton, and Sinking Spring Circuits west of said line; thence east on the southern boundaries of Central Ohio and North Ohio Conferences to the place of beginning, including Milford and Stratford, and St. Paul's Charge, in Delaware.

§ 86. OKLAHOMA CONFERENCE shall include the Indian Territory and all of Oklahoma Territory, except Beaver County. (See ¶ 441, § 17.)

§ 87. OREGON CONFERENCE shall include all that part of the State of Oregon not included in the Columbia River and Idaho Conferences, and such portions of Siskiyou and Modoc Counties, in the State of California, as lie north of the ninth standard parallel and east of the west summit of the Sierra Nevada Mountains.

§ 88. PHILADELPHIA CONFERENCE shall be bounded on the east by the Delaware River; on the south by the Pennsylvania State line; on the west by the Susquehanna River, excluding Harrisburg and Curtin Heights and Epworth Charges; on the north by the north line of the Dauphin, Schuylkill, Carbon, and Monroe Counties excepting Ashland and Beaver Meadows Circuit.

§ 89. PITTSBURG CONFERENCE shall be bounded on the north by Erie Conference; on the east by the Central Pennsylvania Conference; on the south by the West Virginia Conference; on the west by the East Ohio Conference.

§ 90. PUGET SOUND CONFERENCE shall include all that part of the State of Washington lying west of the summit of the Cascade Mountains.

§ 91. ROCK RIVER CONFERENCE shall include that part of the State of Illinois north of the Central Illinois Conference except East Dubuque; this Conference shall include the work among the Welsh people of the States of Illinois and Wisconsin.

§ 92. ST. JOHN'S RIVER CONFERENCE shall include the work among the white people in the State of Florida except that portion lying west of the Appalachicola River.

§ 93. ST. LOUIS CONFERENCE shall include that part of the State of Missouri lying south of the Missouri River.

§ 94. ST. LOUIS GERMAN CONFERENCE shall include the German work in that part of the State of Illinois south of the Chicago German Conference, and in the State of Iowa south of the Northwest German Conference, and all of the German work in the State of Missouri not within the West German Conference.

§ 95. SAVANNAH CONFERENCE shall include that part of the State of Georgia lying south of a line running east and west on the line of the northern boundaries of Richmond, McDuffie, Warren, Hancock, Putnam, Jasper, and Butts Counties, that part of Spalding County embracing Liberty Hill Circuit, that part of Meriwether County embracing Greenville, and that part of Troup County embracing La Grange Station and La Grange Circuit.

§ 96. SOUTH AMERICA CONFERENCE shall include the republics of Argentina, Uruguay, Paraguay, Brazil, and that part of Bolivia lying east of the Andes.

§ 97. SOUTH CAROLINA CONFERENCE shall include the State of South Carolina.

§ 98. SOUTH GERMANY CONFERENCE shall include all of the Empire of Germany not included in the North Germany Conference.

§ 99. SOUTH INDIA CONFERENCE shall consist of the Madras Presidency, the native States of Bastar, Hyder-

abad, and Mysore, together with the Chatisgarh and Chanda sections of the Central Provinces.

§ 100. SOUTH KANSAS CONFERENCE shall include that part of the State of Kansas lying east of the west line of Chautauqua, Elk, Greenwood, and Chase Counties, and south of the line of township sixteen, including Louisburg, Ottawa, and Baldwin, lying north of that line, and excluding Pomona, lying south of that line.

§ 101. SOUTHERN CALIFORNIA CONFERENCE shall embrace that portion of the State of California lying south of the California Conference; also that portion of the State east of the Sierra Nevada Mountains and south of Inyo County except the Needles.

§ 102. SOUTHERN GERMAN CONFERENCE shall include the German work in the States of Texas and Louisiana.

§ 103. SOUTHERN ILLINOIS CONFERENCE shall include that part of the State of Illinois south of the following line, namely: Beginning at the mouth of the Illinois River; thence up said river to the northwest corner of Jersey County, including Kane and Woodbury; thence to Honey Point; thence to Hillsboro, leaving it in the Illinois Conference; thence east to the north and along the line of Fayette and Effingham Counties, leaving Holiday in the Southern Illinois Conference; thence east to the north line of Jasper and Crawford Counties to the Wabash River.

§ 104. SOUTHWEST KANSAS CONFERENCE shall include all that part of the State of Kansas not included in the Kansas, Northwest Kansas, and South Kansas Conferences, and also Beaver County, in the Territory of Oklahoma.

§ 105. SWEDEN CONFERENCE shall include all of our work in the Kingdom of Sweden.

§ 106. SWITZERLAND CONFERENCE shall include the work in Switzerland and those portions of France where the German language is spoken.

§ 107. TENNESSEE CONFERENCE shall include that portion of the State of Tennessee west of and including the

counties of Franklin, Coffee, Warren, White, Putnam, Overton, and Pickett, in said State.

§ 108. TEXAS CONFERENCE shall include so much of the State of Texas as lies east of a line beginning at the Gulf of Mexico on the east line of Matagorda County, and running along said line and the east line of Wharton and Colorado Counties to the north point of Colorado County; thence north until it strikes the Central Railroad at Calvert; thence along the line of said railroad to the northern boundary of Texas, excluding Calvert and all the towns on the line of said road.

§ 109. TROY CONFERENCE shall include that portion of the State of New York embraced in the counties of Rensselaer, Washington, Clinton, Essex, Warren, Saratoga, Schenectady, Montgomery (except St. Johnsville), Fulton (except the towns of Oppenheim and Stratford), Albany (except Coeymans, Coeymans Hollow, and South Bethlehem), Schoharie (except Blenheim, Charlotteville, Eminence, Gilboa, Livingstonville, and Summit); in Columbia County, the towns of Stuyvesant, Kinderhook, New Lebanon; and Chatham (except Chatham Village and East Chatham); in Franklin County, the towns of Standish, Saranac Lake, and the appointments connected with Bloomingdale Circuit; in Hamilton County, the towns of Benson, Hope, Wells, Indian Lake, and Blue Mountain Lake; and in Otsego County, Center Valley; also that portion of the State of Vermont embraced in the counties of Addison, Bennington, and Rutland (except Cuttingsville, Mount Holly, East Wallingford, Summit, and Healdsville); and in Chittenden County, the towns of Charlotte, Hinesburg, Huntington, Williston, Shelburne, Burlington, and Winooski; also in the State of Massachusetts all that part of Berkshire County lying upon the line of the Boston and Albany Railroad, and north of said line.

§ 110. UPPER IOWA CONFERENCE shall be bounded as follows, namely: Beginning at the northeast corner of the State of Iowa; thence down the Mississippi to Daven-

port, including East Dubuque, in the State of Illinois; thence west on the north line of the Iowa Conference to the southeast corner of Story County; thence north to the State line so as to include Iowa Falls; thence east on said line to the place of beginning.

§ 111. UPPER MISSISSIPPI CONFERENCE shall include all the State of Mississippi not included in the Mississippi Conference except the work among the white people.

§ 112. VERMONT CONFERENCE shall include the State of Vermont save that section lying south of the Winooski River and west of the Green Mountain divide; said boundary to leave Winooski Charge in the Troy Conference, and Mechanicsville and Cuttingsville in the Vermont Conference.

§ 113. VIRGINIA CONFERENCE shall include that part of the State of Virginia not embraced in the Atlantic Mission Conference and the Baltimore and Wilmington Conferences, and also the counties of Pocahontas, Greenbrier, Monroe, Pendleton, and Hardy, in the State of West Virginia.

§ 114. WASHINGTON CONFERENCE shall include Western Maryland, the District of Columbia, the State of West Virginia except the counties of Mercer, Wyoming, and McDowell; so much of the State of Pennsylvania as lies west of the Susquehanna River, including the towns on said river; and so much of the State of Virginia as is not included in the East Tennessee, Delaware, and North Carolina Conferences.

§ 115. WEST GERMAN CONFERENCE shall include the States of Kansas, Nebraska, and Colorado, the Territory of Oklahoma, and so much of the State of Missouri as lies west of a line commencing at the southeast corner of the State of Kansas; thence direct to the southeast corner of Morgan County, Missouri; thence north to the northeast corner of Charlton County, Missouri; thence to the northeast corner of Worth County, Missouri.

§ 116. WEST NEBRASKA CONFERENCE shall include all that part of the State of Nebraska lying west of the

west line of range twelve, west of the sixth principal meridian, and south of the sixth standard parallel north, except such portions of Sheridan, Box, Butte, and Sioux Counties as are south of said line.

§ 117. WEST TEXAS CONFERENCE shall embrace so much of the State of Texas as is not included in the Texas Conference.

§ 118. WEST VIRGINIA CONFERENCE shall be bounded as follows: Beginning at the southwest corner of Pennsylvania; thence along the west line of Pennsylvania to the northeast corner of Ohio County, West Virginia, so as to include Dallas Circuit and Triadelphia Circuit; thence by the most direct way to Short Creek, so as to include Short Creek and Liberty Circuit; thence down Short Creek to the Ohio River; thence down said river to the mouth of the Big Sandy River; on the west by the State line; on the south and east by the Virginia and Baltimore Conferences to the Pennsylvania State line; thence westward along said line to the place of beginning.

§ 119. WEST WISCONSIN CONFERENCE shall include that part of the State of Wisconsin not embraced in the Wisconsin Conference.

§ 120. WESTERN NORWEGIAN-DANISH CONFERENCE shall include the Norwegian and Danish work in the States of Oregon, Washington, Idaho, Montana, and California.

§ 121. WESTERN SWEDISH CONFERENCE shall include all of the Swedish work in the States of Iowa, Missouri, Kansas, Nebraska, Colorado, Wyoming, and South Dakota.

§ 122. WILMINGTON CONFERENCE shall include the State of Delaware and the Eastern Shore of Maryland and of Virginia.

§ 123. WISCONSIN CONFERENCE shall include all that part of the State of Wisconsin lying east and north of a line beginning at the southeast corner of Greene County, on the south line of the State; thence north on the range

line between ranges nine and ten east, to the north line of town twenty; thence west on the said line to the east line of range three; thence north on said line to the Michigan State line.

§ 124. WYOMING CONFERENCE shall include the southern part of the State of New York not included in the New York, New York East, Newark, Central New York, and Genesee Conferences, and that part of the State of Pennsylvania bounded on the west by Central New York Conference, including the territory east of the Susquehanna River; and on the south by the Central Pennsylvania, Philadelphia, and Newark Conferences, including Narrowsburg, and on the east by the Newark and New York Conferences.

CHAPTER III.

BOUNDARIES OF MISSIONS.

¶ 439. In the United States and Territories.

§ 1. ARIZONA MISSION shall include the Territory of Arizona, and the Needles, in the State of California.

§ 2. ATLANTIC MISSION CONFERENCE shall include the eastern portion of North Carolina commencing at Little River Inlet; thence with South Carolina line to west boundary of Robinson County; thence northward on the western boundary of the following counties to the Virginia State line: Robinson, Cumberland, Harnett, Wake, Granville, and the following in the State of Virginia: Mechlenburg, Brunswick, Greenville, Southampton, Nasemond, Norfolk, and Princess Anne.

§ 3. GULF MISSION CONFERENCE shall include our white English, Italian, and French-speaking work in

the State of Louisiana, also that portion of the State of Texas beginning at Galveston, thence to Ennis, with Gulf, Colorado and Santa Fé, and Houston and Texas Central Railways, as the western and northern boundary, all intermediate points to be in the Austin Conference; from Ennis to Red River with Texas Midland and Frisco Railways as the boundary, all intermediate points to be in the Gulf Mission Conference; also the work among the white people within the territory of the Mississippi Conference.

§ 4. NEVADA MISSION shall include the State of Nevada and as much of the State of California as lies east of the west summit of the Sierra Nevada Mountains except that portion of Siskiyou and Modoc Counties, in the State of California, lying north of the ninth standard parallel.

§ 5. NEW MEXICO ENGLISH MISSION shall include the Territory of New Mexico and the county of El Paso, Texas.

§ 6. NEW MEXICO SPANISH MISSION CONFERENCE shall include the work among the Spanish-speaking people in the Territories of New Mexico and Arizona, the State of Colorado, El Paso, Texas, and the States of Chihuahua and Sonora.

§ 7. NORTH MONTANA MISSION shall include that part of Montana as herein described: Start at Buford; thence up the Missouri River to the Musselshell, next to Copperopolis, including the same; thence along the main divide of the Belt Mountains to a point opposite Rock Creek; thence up said Creek to Dearborn River; thence along said river to the main divide of the Rocky Mountains; thence up said creek to Dearborn River; thence along east to Dakota, and south to point of departure.

§ 8. NORTH PACIFIC GERMAN MISSION CONFERENCE shall include the German work of the States of Oregon, Washington, Idaho, and Montana.

§ 9. NORTHERN SWEDISH MISSION CONFERENCE shall

include all of the Swedish work in Minnesota, Northern Michigan, and Wisconsin except Racine.

§ 10. UTAH MISSION shall include the State of Utah.

§ 11. WYOMING MISSION shall include the State of Wyoming except National Park and Cook County.

¶ 440. In Foreign Countries.

§ 1. BULGARIA. *Bulgaria Mission Conference* shall include the Principality of Bulgaria north of the Balkan Mountains, with its central station at the city of Rustchuk, on the Danube River.

§ 2. CHINA. *Central China Mission* shall include Central China, with its central station at the city of Nanking, on the Yang-tse River.

§ 3. CHINA. *Hinghua Mission Conference* shall consist of Hinghua Prefecture, and of such adjoining territory as may be set off with it by a vote of the majority of the members of the Foochow Conference present and voting at the ensuing session.

§ 4. CHINA. *West China Mission* shall include West China, with its central station at Chungking, in the Province of Sze-Chuen.

§ 5. CONGO. *Congo Mission Conference* shall include the whole of Africa south of the equator.

§ 6. DENMARK. *Denmark Mission Conference* shall include the Kingdom of Denmark, with its central station at the city of Copenhagen.

§ 7. KOREA. *Korea Mission* shall include the Kingdom of Korea, with its central station at Seoul, the capital of the kingdom.

§ 8. MALAYSIA. *Malaysia Mission Conference* shall include the Malaysia Peninsula and all the adjacent islands inhabited by the Malay race.

§ 9. RUSSIA. *Finland and St. Petersburg Mission* shall include our work in the Russian Empire.

§ 10. The *South Japan Mission Conference* shall in-

clude Kiushu and the other islands of the Empire of Japan, south and west of the main island.

§ 11. The *Western South America Mission Conference* shall include all that part of South America not included in the South America Conference.

CHAPTER IV.

¶ 441. ENABLING ACTS.

§ 1. The *Black Hills Conference* may, during the next four years, by a vote of two thirds of the members present and voting, with the approval of the Bishop presiding, be organized into a Mission.

§ 2. The Burma District of the *Bengal-Burma Conference* may, during the next quadrennium, by the requisite two thirds vote of the members present and voting at any session of the Bengal-Burma Conference, and with the consent of the Presiding Bishop, be organized into a Mission Conference.

§ 3. The *Central China Mission* may, during the next quadrennium, by a two thirds vote of the members present and voting, and upon the approval of the Bishop, be divided into two Missions on the line to be determined by the Central China Conference, the more easterly to retain the name Central China Mission, the other to be called the Kiangsi Mission.

§ 4. A joint commission from the California and Oregon Conferences may, in accordance with the Discipline and with the approval of the Bishops presiding, divide their territory and that of the Nevada Mission so as to form a Mission of the counties and parts of counties bordering on the State of California and the State of Oregon as may be determined by said joint commission, the Mission thus formed to be named the Siskiyou Mission.

§ 5. The *Delaware Conference* may, during the next four years, by a vote of two thirds of the members present and voting, with the approval of the Bishop presiding, divide into two Conferences, the new Conference to be named the Delaware River or the North New Jersey Conference.

§ 6. The Presiding Bishop or Bishops of the New England, New England Southern, New York, New York East, and Wilmington Conferences may, during the next four years, at any session of these respective Conferences, organize the Swedish members thereof as an Annual Conference, to be known as the Eastern Swedish Conference, to which shall belong all the Swedish Missions and societies now organized or that hereafter may be organized in the six New England States, the States of New Jersey and Delaware, and the territory included in the New York, New York East, and Philadelphia Conferences.

§ 7. In the case of the *Congo Mission Conference* it shall be divided into two Mission Conferences as follows:

1. The East Central Africa Mission Conference shall include the work in East Africa south of the equator.

2. The West Central Mission Conference shall include the work in West Africa south of the equator.

§ 8. The *Finland and St. Petersburg Mission* may, during the ensuing quadrennium, by the vote of two thirds of the members present and voting and the approval of the Presiding Bishop, be organized into a Mission Conference.

§ 9. The *Gulf Mission Conference* may, during the ensuing quadrennium, by the vote of two thirds of the members present and voting and the approval of the Presiding Bishop, be organized into an Annual Conference.

§ 10. The Japanese work on the Pacific Slope and in the Hawaiian Islands may, during the ensuing quadrennium, be organized into a Mission, to be called the Pacific Japanese Mission.

§ 11. The *Central Alabama Conference* may, during

the ensuing quadrennium, by the vote of two thirds of the members present and voting, and on the approval of the Presiding Bishop, be divided into two Conferences.

§ 12. The *Montana Conference* may, during the ensuing quadrennium, by a two thirds vote and the concurrence of the Presiding Bishop, set apart Flathead County, in the State of Montana, as a Mission, to be known as the Kalispell Mission.

§ 13. The *Malaysia Mission Conference* may, during the ensuing quadrennium, by the two thirds vote of the members present and voting, and on the approval of the Bishop, be organized into an Annual Conference.

§ 14. The *Northern Swedish Mission Conference* may, during the ensuing quadrennium, by the vote of two thirds of the members present and voting, and on the approval of the Presiding Bishop, be organized into an Annual Conference.

§ 15. The *North Montana Mission* may, during the next four years, by a vote of two thirds of the members present and voting, with the approval of the Bishop presiding, be organized into an Annual Conference, under such name as may be adopted; or it may return to the Montana Conference, from which it was set off, on like conditions; *provided*, that the Montana Conference shall, by a majority vote, decide to receive it.

§ 16. The *Norwegian and Danish Conference* may, during the next four years, by a vote of two thirds of the members present and voting, with the approval of the Bishop presiding, divide into two Conferences, with such names and boundaries as they may adopt.

§ 17. (1) The *Oklahoma Conference* may at its ensuing session, with the approval of the Presiding Bishop, set off and transfer to the Central Missouri Conference all the colored work included in its present boundaries.

(2) The *Central Missouri Conference* may at any session during the quadrennium, by a two thirds vote and the concurrence of the Presiding Bishop, set off all its

work in the States of Nebraska and Kansas, and the Territory of Oklahoma, which work may then, with the approval of the Presiding Bishop, be organized into a separate Mission or Annual Conference.

§ 18. The *Utah Mission* may, during the next four years, by a vote of two thirds of the members present and voting, with the approval of the Bishop presiding, be organized into an Annual Conference.

§ 19. The *Western South America Mission Conference* may, during the ensuing quadrennium, by the two thirds vote of the members present and voting, and the approval of the Bishop presiding, be organized into an Annual Conference.

PART IX.
THE RITUAL.

- I. BAPTISM.
- II. RECEPTION OF MEMBERS.
- III. THE LORD'S SUPPER.
- IV. MATRIMONY.
- V. BURIAL OF THE DEAD.
- VI. CONSECRATIONS AND ORDINATIONS.
- VII. CORNER STONE AND DEDICATION.

CHAPTER I.

BAPTISM.

[Let every adult person, and the parents of every child to be baptized, have the choice of either sprinkling, pouring, or immersion.]

[We will on no account whatever make a charge for administering Baptism.]

¶ 442. Order for the Administration of Baptism to Infants.

The Minister, coming to the Font, which is to be filled with pure water, shall use the following:

DEARLY BELOVED, forasmuch as all men are conceived and born in sin, and that our Saviour Christ saith, Except a man be born of water and of the Spirit he cannot enter into the kingdom of God; I beseech you to call upon God the Father, through our Lord Jesus Christ, that having, of his bounteous mercy, redeemed *this child* by the blood of his Son, he will grant that *he*, being baptized with water, may also be baptized with the Holy Ghost, be received into Christ's holy Church, and become a *lively Member* of the same.

Then shall the Minister say,

Let us pray.

Almighty and Everlasting God, who of thy great mercy hast condescended to enter into covenant relations with man, wherein thou hast included children

as partakers of its gracious benefits, declaring that of such is thy kingdom; and in thy ancient Church didst appoint divers baptisms, figuring thereby the renewing of the Holy Ghost; and by thy well-beloved Son Jesus Christ gavest commandment to thy holy Apostles to go into all the world and disciple all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: we beseech thee, that of thine infinite mercy thou wilt look upon *this child*: wash *him* and sanctify *him*; that *he*, being saved by thy grace, may be received into Christ's holy Church, and being steadfast in faith, joyful through hope, and rooted in love, may so overcome the evils of this present world that finally *he* may attain to everlasting life, and reign with thee, world without end, through Jesus Christ our Lord. *Amen.*

O Merciful God, grant that all carnal affections may die in *him*, and that all things belonging to the Spirit may live and grow in *him*. *Amen.*

Grant that *he* may have power and strength to have victory, and to triumph against the devil, the world, and the flesh. *Amen.*

Grant that whosoever is dedicated to thee by our office and ministry may also be endued with heavenly virtues, and everlastingly rewarded through thy mercy, O blessed Lord God, who dost live and govern all things, world without end. *Amen.*

Almighty, Everliving God, whose most dearly beloved Son Jesus Christ, for the forgiveness of our sins, did shed out of his most precious side both water and blood, regard, we beseech thee, our supplications. Sanctify this water for this Holy Sacrament; and grant that *this child*, now to be baptized, may receive the fullness of thy grace, and ever re-

main in the number of thy faithful and elect children, through Jesus Christ our Lord. *Amen.*

Then shall the Minister address the Parents or Guardians as follows:

Dearly Beloved, forasmuch as *this child* is now presented by you for Christian Baptism, you must remember that it is your part and duty to see that *he* be taught, as soon as *he* shall be able to learn, the nature and end of this Holy Sacrament. And that *he* may know these things the better, you shall call upon *him* to give reverent attendance upon the appointed means of grace, such as the ministry of the word, and the public and private worship of God; and further, you shall provide that *he* shall read the Holy Scriptures, and learn the Lord's Prayer, the Ten Commandments, the Apostles' Creed, the Catechism, and all other things which a Christian ought to know and believe to his soul's health, in order that *he* may be brought up to lead a virtuous and holy life, remembering always that Baptism doth represent unto us that inward purity which disposeth us to follow the example of our Saviour Christ; that as he died and rose again for us, so should we, who are baptized, die unto sin and rise again unto righteousness, continually mortifying all corrupt affections, and daily proceeding in all virtue and godliness.

Do you therefore solemnly engage to fulfill these duties, so far as in you lies, the Lord being your helper?

Ans. We do.

Then shall the People stand up, and the Minister shall say:

Hear the words of the Gospel, written by St. Mark.

[Chap. x, 13-16.]

They brought young children to Christ, that he should touch them. And his disciples rebuked those that brought them. But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And he took them up in his arms, put his hands upon them, and blessed them.

Then the Minister shall take the Child into his hands, and say to the friends of the Child,

Name this child.

And then, naming it after them, he shall sprinkle or pour Water upon it, or, if desired, immerse it in Water, saying,

N., I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

Then shall the Minister offer the following Prayer the People kneeling:

O God of infinite mercy, the Father of all the faithful seed, be pleased to grant unto *this child* an understanding mind and a sanctified heart. May thy providence lead *him* through the dangers, temptations, and ignorance of *his* youth, that *he* may never run into folly, nor into the evils of an unbridled ap-

petite. We pray thee so to order the course of *his* life that, by good education, by holy examples, and by thy restraining and renewing grace, *he* may be led to serve thee faithfully all *his* days; so that, when *he has* glorified thee in *his* generation, and *has* served the Church on earth, *he* may be received into thine eternal kingdom, through Jesus Christ our Lord. *Amen.*

Almighty and most Merciful Father, let thy loving mercy and compassion descend upon *these*, thy *servant* and *handmaid*, the *parents* [or guardians] of *this child*. Grant unto *them*, we beseech thee, thy Holy Spirit, that *they* may, like Abraham, command *their* household to keep the way of the Lord. Direct *their* actions, and sanctify *their hearts*, words, and purposes, that *their* whole family may be united to our Lord Jesus Christ in the bands of faith, obedience, and charity; and that they all, being in this life thy holy children by adoption and grace, may be admitted into the Church of the firstborn in heaven, through the merits of thy dear Son, our Saviour and Redeemer. *Amen.*

Then may the Minister offer extemporary Prayer.

Then shall be said, all kneeling:

Our Father who art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread: and forgive us our trespasses, as we forgive them that trespass against us: and lead us not into temptation, but deliver us from evil: for thine is the kingdom, and the power, and the glory forever. *Amen.*

¶ 443. Order for the Administration of Baptism to such as are of Riper Years.

DEARLY BELOVED, forasmuch as all men are conceived and born in sin; and that which is born of the flesh is flesh, and they that are in the flesh cannot please God, but live in sin, committing many actual transgressions; and our Saviour Christ saith, Except a man be born of water and of the Spirit he cannot enter into the kingdom of God: I beseech you to call upon God the Father, through our Lord Jesus Christ, that of his bounteous goodness he will grant to *these persons* that which by nature *they* cannot have; that *they*, being baptized with water, may also be baptized with the Holy Ghost, and, being received into Christ's holy Church, may continue lively *Members* of the same.

Then shall the Minister say,

Let us pray.

Almighty and Immortal God, the aid of all that need, the helper of all that flee to thee for succor, the life of them that believe, and the resurrection of the dead: we call upon thee for *these persons*, that *they*, coming to thy Holy Baptism, may also be filled with thy Holy Spirit. Receive *them*, O Lord, as thou hast promised by thy well-beloved Son, saying, Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you: so give now unto us that ask; let us that seek, find; open the gate unto us that knock; that *these persons* may enjoy the everlasting benediction of thy heavenly washing, and may come to the eternal kingdom which thou hast promised, by Christ our Lord. *Amen.*

Then shall the People stand up, and the Minister shall say:

Hear the words of the Gospel, written by St. John.
[Chap. iii, 1-8.]

There was a man of the Pharisees, named Nicodemus, a ruler of the Jews: the same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God; for no man can do these miracles that thou doest except God be with him. Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. Nicodemus saith unto him, How can a man be born when he is old? Can he enter the second time into his mother's womb, and be born? Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit he cannot enter into the kingdom of God. That which is born of the flesh is flesh, and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth; so is everyone that is born of the Spirit.

Then the Minister shall speak to the Persons to be baptized on this wise:

Well Beloved, who *have* come hither desiring to receive Holy Baptism, you have heard how the Congregation hath prayed that our Lord Jesus Christ would vouchsafe to receive you, to bless you, and to give you the kingdom of heaven, and everlasting life. And our Lord Jesus Christ hath promised in his holy word to grant all those things that we have prayed

for: which promise he for his part will most surely keep and perform.

Wherefore, after this promise made by Christ, you must also faithfully, for your part, promise in the presence of this whole Congregation, that you will renounce the devil and all his works, and constantly believe God's holy word, and obediently keep his commandments.

Then shall the Minister demand of each of the Persons to be baptized:

Quest. Dost thou renounce the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, and the carnal desires of the flesh, so that thou wilt not follow nor be led by them?

Ans. I renounce them all.

Quest. Dost thou believe in God the Father Almighty, Maker of heaven and earth;

And in Jesus Christ, his only begotten Son our Lord; and that he was conceived by the Holy Ghost, born of the Virgin Mary; that he suffered under Pontius Pilate, was crucified, dead, and buried; that he rose again the third day; that he ascended into heaven, and sitteth at the right hand of God the Father Almighty; and from thence shall come again at the end of the world, to judge the quick and the dead?

And dost thou believe in the Holy Ghost; the holy catholic* Church, the communion of saints; the forgiveness of sins; the resurrection of the body; and everlasting life after death?

Ans. All this I steadfastly believe.

* The one universal Church of Christ.

Quest. Wilt thou be baptized in this faith?

Ans. Such is my desire.

Quest. Wilt thou then obediently keep God's holy will and commandments, and walk in the same all the days of thy life?

Ans. I will endeavor so to do, God being my helper.

Then shall the Minister say:

O Merciful God, grant that all carnal affections may die in *these persons*, and that all things belonging to the Spirit may live and grow in *them*. *Amen.*

Grant that *they* may have power and strength to have victory, and triumph against the devil, the world, and the flesh. *Amen.*

Grant that *they*, being here dedicated to thee by our office and ministry, may also be endued with heavenly virtues, and everlastingly rewarded, through thy mercy, O blessed Lord God, who dost live, and govern all things, world without end. *Amen.*

Almighty, Everliving God, whose most dearly beloved Son Jesus Christ, for the forgiveness of our sins, did shed out of his most precious side both water and blood; and gave commandment to his disciples that they should go teach all nations, and baptize them in the name of the Father, and of the Son, and of the Holy Ghost; regard, we beseech thee, our supplications; and grant that the *persons* now to be baptized may receive the fullness of thy grace, and ever remain in the number of thy faithful and elect children, through Jesus Christ our Lord. *Amen.*

¶ 444. RECEPTION OF MEMBERS.

Then shall the Minister ask the name of each Person to be baptized, and shall sprinkle or pour Water upon him (or, if he shall desire it, shall immerse him in Water), saying:

N., I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

Then shall be said the Lord's Prayer, all kneeling.

Our Father who art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread: and forgive us our trespasses, as we forgive them that trespass against us: and lead us not into temptation, but deliver us from evil: for thine is the kingdom, and the power, and the glory, forever. *Amen.*

Then may the Minister conclude with extemporary Prayer.

CHAPTER II.

RECEPTION OF MEMBERS.

¶ 444. Form for Receiving Persons into the Church as Probationers.

Those who are to be received into the Church as Probationers shall be called forward by name, and the Minister, addressing the Congregation, shall say:

DEARLY BELOVED BRETHREN, that none may be admitted hastily into the Church, we receive all persons seeking fellowship with us on profession of faith into

a preparatory membership on trial; in which proof may be made, both to themselves and to the Church, of the sincerity and depth of their convictions and of the strength of their purpose to lead a new life.

The persons here present desire to be so admitted. You will hear their answers to the questions put to them, and if you make no objection they will be received.

It is needful, however, that you be reminded of your responsibility, as having previously entered this holy fellowship, and as now representing the Church into which they seek admission. Remembering their inexperience, and how much they must learn in order to become good soldiers of Jesus Christ, see to it that they find in you holy examples of life, and loving help in the true serving of their Lord and ours. I beseech you so to order your own lives that these new disciples may take no detriment from you, but that it may ever be cause for thanksgiving to God that they were led into this fellowship.

Then addressing the Persons seeking Admission on Probation, the Minister shall say:

Dearly Beloved, you have, by the grace of God, made your decision to follow Christ and to serve him. Your confidence in so doing is not to be based on any notion of fitness or worthiness in yourselves, but solely on the merits of our Lord Jesus Christ, and on his death and intercession for us.

That the Church may know your purpose, you will answer the questions I am now to ask you.

Have you an earnest desire to be saved from your sins?

Ans. I have.

Will you guard yourselves against all things contrary to the teaching of God's word, and endeavor to lead a holy life, following the commandments of God?

Ans. I will endeavor so to do.

Are you purposed to give reverent attendance upon the appointed means of grace in the ministry of the word, and in the private and public worship of God?

Ans. I am so determined, with the help of God.

No objection being offered, the Minister shall then announce that the Candidates are admitted as Probationers and shall assign them to classes.

Then shall the Minister offer extemporaneous Prayer.

¶ 445. Form for Receiving Persons into the Church after Probation.

On the day appointed, all that are to be received into the Church shall be called forward, and the Minister, addressing the Congregation, shall say:

DEARLY BELOVED BRETHREN, the Scriptures teach us that the Church is the household of God, the body of which Christ is the head; and that it is the design of the Gospel to bring together in one all who are in Christ. The fellowship of the Church is the communion that its Members enjoy one with another. The ends of this fellowship are, the maintenance of sound doctrine and of the ordinances of Christian worship, and the exercise of that power of godly admonition and discipline which Christ has committed to his Church for the promotion of holiness. It is the duty of all men to unite in this fellowship; for it is only those that "be planted in the house of the

Lord" that "shall flourish in the courts of our God." Its more particular duties are, to promote peace and unity; to bear one another's burdens; to prevent each other's stumbling; to seek the intimacy of friendly society among themselves; to continue steadfast in the faith and worship of the Gospel; and to pray and sympathize with each other. Among its privileges are, peculiar incitements to holiness from the hearing of God's word and sharing in Christ's ordinances; the being placed under the watchful care of Pastors; and the enjoyment of the blessings which are promised only to those who are of the Household of Faith. Into this holy fellowship the *persons* before you, who *have* already received the Sacrament of Baptism, and *have* been under the care of *proper leaders* for six months on Trial, *come* seeking admission. We now propose, in the fear of God, to question *them* as to *their* faith and purposes, that you may know that *they* are proper *persons* to be admitted into the Church.

Then, addressing the Applicants for Admission, the Minister shall say:

Dearly Beloved, you are come hither seeking the great privilege of union with the Church our Saviour has purchased with his own blood. We rejoice in the grace of God vouchsafed unto you in that he has called you to be his *followers*, and that thus far you have run well. You have heard how blessed are the privileges, and how solemn are the duties, of membership in Christ's Church; and before you are fully admitted thereto, it is proper that you do here publicly renew your vows, confess your faith, and de-

¶ 445. RECEPTION OF MEMBERS.

clare your purpose, by answering the following questions:

Do you here, in the presence of God and of this Congregation, renew the solemn promise contained in the Baptismal Covenant, ratifying and confirming the same, and acknowledging *yourselves* bound faithfully to observe and keep that Covenant?

Ans. I do.

Have you saving faith in the Lord Jesus Christ?

Ans. I trust I have.

Do you believe in the Doctrines of the Holy Scriptures as set forth in the Articles of Religion of the Methodist Episcopal Church?

Ans. I do.

Will you cheerfully be governed by the Rules of the Methodist Episcopal Church, hold sacred the Ordinances of God, and endeavor, as much as in you lies, to promote the welfare of your brethren and the advancement of the Redeemer's kingdom?

Ans. I will.

Will you contribute of your earthly substance, according to your ability, to the support of the Gospel and the various benevolent enterprises of the Church?

Ans. I will.

Then the Minister, addressing the Church, shall say:

Brethren, *these persons* having given satisfactory responses to our inquiries, have any of you reason to allege why *they* should not be received into Full membership in the Church?

No objections being alleged, the Minister shall say to the Candidates:

We welcome you to the communion of the Church of God; and, in testimony of our Christian affection and the cordiality with which we receive you, I hereby extend to you the right hand of fellowship: and may God grant that you may be a faithful and useful Member of the Church militant till you are called to the fellowship of the Church triumphant, which is "without fault before the throne of God."

Then shall the Minister offer extemporary Prayer.

CHAPTER III.

THE LORD'S SUPPER.

[Whenever practicable, let none but the pure, unfermented juice of the grape be used in administering the Lord's Supper.]

[Let persons who have scruples concerning the receiving of the Sacrament of the Lord's Supper kneeling be permitted to receive it either standing or sitting.]

[No person shall be admitted to the Lord's Supper among us who is guilty of any practice for which we would exclude a Member of our Church.]

¶ 446. Order for the Administration of the Lord's Supper.

The Elder shall say one or more of these Sentences, during the reading of which the Persons appointed for that purpose shall receive the Alms for the Poor:

LET your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. [Matt. v, 16.]

Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal. [Matt. vi, 19, 20.]

Whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets. [Matt. vii, 12.]

Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. [Matt. vii, 21.]

Zaccheus stood, and said unto the Lord; Behold, Lord, the half of my goods I give to the poor; and if I have taken anything from any man by false accusation, I restore him fourfold. [Luke xix, 8.]

He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver. [2 Cor. ix, 6, 7.]

As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith. [Gal. vi, 10.]

Godliness with contentment is great gain; for we brought nothing into this world, and it is certain we can carry nothing out. [1 Tim. vi, 6, 7.]

Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate;

laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life. [1. Tim. vi, 17-19.]

God is not unrighteous to forget your work and labor of love, which ye have showed toward his name, in that ye have ministered to the saints, and do minister. [Heb. vi, 10.]

To do good and to communicate forget not; for with such sacrifices God is well pleased. [Heb. xiii, 16.]

Whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? [1 John iii, 17.]

He that hath pity upon the poor lendeth unto the Lord; and that which he hath given will he pay him again. [Prov. xix, 17.]

Blessed is he that considereth the poor: the Lord will deliver him in time of trouble. [Psalm xli, 1.]

Thou shalt open thine hand wide unto thy brother, to thy poor. [Deut. xv, 11.]

After which the Elder shall give the following Invitation, the People standing:

If any man sin, we have an advocate with the Father, Jesus Christ the righteous: and he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world.

Wherefore ye that do truly and earnestly repent of your sins, and are in love and charity with your neighbors, and intend to lead a new life, following the commandments of God, and walking from henceforth in his holy ways, draw near with faith, and take this Holy Sacrament to your comfort; and, de-

voutly kneeling, make your humble confession to Almighty God.

Then shall this general Confession be made by the Minister in the name of all those who are minded to receive the Holy Communion, both he and all the People devoutly kneeling, and saying:

Almighty God, Father of our Lord Jesus Christ, Maker of all things, Judge of all men, we acknowledge and bewail our manifold sins and wickedness, which we from time to time most grievously have committed, by thought, word, and deed, against thy Divine Majesty, provoking most justly thy wrath and indignation against us. We do earnestly repent, and are heartily sorry for these our misdoings; the remembrance of them is grievous unto us. Have mercy upon us, have mercy upon us, most merciful Father; for thy Son, our Lord Jesus Christ's sake, forgive us all that is past; and grant that we may ever hereafter serve and please thee in newness of life, to the honor and glory of thy name, through Jesus Christ our Lord. *Amen.*

Then shall the Elder say,

Almighty God, our heavenly Father, who of thy great mercy hast promised forgiveness of sins to all them that with hearty repentance and true faith turn unto thee, have mercy upon us; pardon and deliver us from all our sins; confirm and strengthen us in all goodness; and bring us to everlasting life, through Jesus Christ our Lord. *Amen.*

The Collect.

Almighty God, unto whom all hearts are open, all desires known, and from whom no secrets are hid, cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit, that we may perfectly love thee, and worthily magnify thy holy name through Jesus Christ our Lord. *Amen.*

Then shall the Elder say,

We do not presume to come to this thy table, O merciful Lord, trusting in our own righteousness, but in thy manifold and great mercies. We are not worthy so much as to gather up the crumbs under thy table. But thou art the same Lord, whose property is always to have mercy. Grant us, therefore, gracious Lord, so to eat the flesh of thy dear Son Jesus Christ, and to drink his blood, that we may live and grow thereby; and that, being washed through his most precious blood, we may evermore dwell in him, and he in us. *Amen.*

*Then the Elder shall offer the Prayer of Consecration,
as followeth:*

Almighty God, our heavenly Father, who of thy tender mercy didst give thine only Son Jesus Christ to suffer death upon the cross for our redemption; who made there, by his oblation of himself once offered, a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world; and did institute, and in his holy Gospel command us to continue, a perpetual memory of his precious death until his coming again: hear us, O merciful Father, we most humbly beseech thee, and

grant that we, receiving these thy creatures of bread and wine, according to thy Son our Saviour Jesus Christ's holy institution, in remembrance of his death and passion, may be partakers of his most blessed body and blood; who, in the same night that he was betrayed, took bread; ⁽¹⁾ and when he had given thanks, he broke it, and gave it to his disciples, saying, Take, eat; this is my body which is given for you; do this in remembrance of me.

(1) Here the Elder may take the plate of bread in his hand.

Likewise after supper he took ⁽²⁾ the cup; and when he had given thanks, he gave it to them, saying, Drink ye all of this; for this is my blood of the New Testament, which is shed for you, and for many, for the remission of sins; do this, as oft as ye shall drink it, in remembrance of me. *Amen.*

(2) Here he may take the cup in his hand.

Then shall the Minister receive the Communion in both kinds, and proceed to deliver the same to the other Ministers, if any be present; after which he shall say:

It is very meet, right, and our bounden duty that we should at all times and in all places give thanks unto thee, O Lord, holy Father, Almighty, Everlasting God.

Therefore with angels and archangels, and with all the company of heaven, we laud and magnify thy glorious name, evermore praising thee, and saying, Holy, Holy, Holy, Lord God of Hosts, heaven and earth are full of thy glory. Glory be to thee, O Lord most high! *Amen.*

The Minister shall then proceed to administer the Communion to the People in order, kneeling, into their uncovered hands; and when he delivereth the Bread, he shall say:

The body of our Lord Jesus Christ, which was given for *thee*, preserve *thy soul* and *body* unto everlasting life. Take and eat this in remembrance that Christ died for *thee*; and feed on him in *thy heart* by faith, with thanksgiving.

And the Minister that delivereth the Cup shall say:

The blood of our Lord Jesus Christ, which was shed for *thee*, preserve *thy soul* and *body* unto everlasting life. Drink this in remembrance that Christ's blood was shed for *thee*, and be thankful.

[If the Consecrated bread or wine shall be all spent before all have communed, the Elder may Consecrate more by repeating the Prayer of Consecration.]

[When all have communed, the Minister shall return to the Lord's table and place upon it what remaineth of the Consecrated elements, covering the same with a fair linen cloth.]

Then shall the Elder say the Lord's Prayer; the People kneeling, and repeating after him every petition.

Our Father who art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread: and forgive us our trespasses, as we forgive them that trespass against us: and lead us not into temptation, but deliver us from evil: for thine is the kingdom, and the power, and the glory, forever. *Amen.*

After which shall be said as followeth:

O Lord our heavenly Father, we thy humble servants desire thy Fatherly goodness mercifully to accept this our sacrifice of praise and thanksgiving;

most humbly beseeching thee to grant, that, by the merits and death of thy Son Jesus Christ, and through faith in his blood, we and thy whole Church may obtain forgiveness of our sins, and all other benefits of his passion. And here we offer and present unto thee, O Lord, ourselves, our souls and bodies, to be a reasonable, holy, and lively sacrifice unto thee; humbly beseeching thee that all we who are partakers of this Holy Communion may be filled with thy grace and heavenly benediction. And although we be unworthy, through our manifold sins, to offer unto thee any sacrifice, yet we beseech thee to accept this our bounden duty and service; not weighing our merits, but pardoning our offenses, through Jesus Christ our Lord; by whom, and with whom, in the unity of the Holy Ghost, all honor and glory be unto thee, O Father Almighty, world without end. *Amen.*

Then shall be said or sung:

Glory be to God on high, and on earth peace, good will toward men! We praise thee, we bless thee, we worship thee, we glorify thee, we give thanks to thee for thy great glory, O Lord God, heavenly King, God the Father Almighty!

O Lord, the only begotten Son Jesus Christ: O Lord God, Lamb of God, Son of the Father, that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, receive our prayer. Thou that sittest at the right hand of God the Father, have mercy upon us. For thou only art holy; thou only art the Lord; thou only, O Christ, with the Holy Ghost, art most high in the glory of God the Father. *Amen.*

Then the Elder, if he see it expedient, may put up an extemporary Prayer; and afterward shall let the People depart with this Blessing:

The peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord: and the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be among you, and remain with you always. *Amen.*

N. B.—If the Elder is straitened for time in the usual administration of the Holy Communion, he may omit any part of the service except the Invitation, the Confession, and the Prayer of Consecration; and in its administration to the Sick he may omit any part of the service except the Confession, the Prayer of Consecration, and the usual sentences in delivering the Bread and Wine, closing with the Lord's Prayer, *extempore* supplication, and the Benediction.

CHAPTER IV.

MATRIMONY.

¶ 447. Form for the Solemnization of Matrimony.

[The parts in brackets throughout may be used or not at discretion.]

At the day and time appointed for the Solemnization of Matrimony, the persons to be married—having been qualified according to law—standing together, the Man on the right hand and the Woman on the left, the Minister shall say:

DEARLY BELOVED, we are gathered together here in the sight of God, and in the presence of these witnesses, to join together this man and this woman in holy Matrimony; which is an honorable estate, instituted of God in the time of man's innocency, signify-

ing unto us the mystical union that exists between Christ and his Church; which holy estate Christ adorned and beautified with his presence, and first miracle that he wrought, in Cana of Galilee, and is commended by Saint Paul to be honorable among all men; and therefore is not by any to be entered into unadvisedly, but reverently, discreetly, and in the fear of God.

Into which holy estate these two persons present come now to be joined. Therefore if any can show just cause why they may not lawfully be joined together, let him now speak, or else hereafter forever hold his peace.

[And also speaking unto the persons that are to be married, the Minister shall say:

I require and charge you both, that if either of you know any impediment why you may not be lawfully joined together in Matrimony, you do now confess it: for be ye well assured, that so many as are coupled together otherwise than God's word doth allow, are not joined together by God, neither is their Matrimony lawful.]

If no impediment be alleged, then shall the Minister say unto the Man,

M., wilt thou have this woman to be thy wedded wife, to live together after God's ordinance in the holy estate of Matrimony? Wilt thou love her, comfort her, honor and keep her, in sickness and in health; and forsaking all other, keep thee only unto her, so long as ye both shall live?

The man shall answer,

I will.

Then shall the Minister say unto the Woman,

N., wilt thou have this man to be thy wedded husband, to live together after God's ordinance in the holy estate of Matrimony? Wilt thou love, honor, and keep him, in sickness and in health; and forsaking all other, keep thee only unto him, so long as ye both shall live?

The Woman shall answer,

I will.

[Then the Minister shall cause the Man with his right hand to take the Woman by her right hand, and to say after him as followeth:

I, M., take thee, N., to be my wedded wife, to have and to hold, from this day forward, for better, for worse, for richer, for poorer, in sickness and in health, to love and to cherish, till death us do part, according to God's holy ordinance; and thereto I plight thee my faith.

Then shall they loose their hands, and the Woman, with her right hand taking the Man by his right hand, shall likewise say after the Minister:

I, N., take thee, M., to be my wedded husband, to have and to hold, from this day forward, for better, for worse, for richer, for poorer, in sickness and in health, to love and to cherish, till death us do part, according to God's holy ordinance; and thereto I plight thee my faith.]

Then shall the Minister pray thus:

O Eternal God, Creator and Preserver of all mankind, Giver of all spiritual grace, the Author of ever-

lasting life: send thy blessing upon these thy servants, this man and this woman, whom we bless in thy name; that as Isaac and Rebecca lived faithfully together, so these persons may surely perform and keep the vow and covenant between them made, and may ever remain in perfect love and peace together, and live according to thy laws, through Jesus Christ our Lord. *Amen.*

[If the parties desire it, the Man shall here hand a Ring to the Minister, who shall return it to him, and direct him to place it on the third finger of the Woman's left hand. And the Man shall say to the Woman, repeating after the Minister:

With this ring I thee wed, and with my worldly goods I thee endow, in the name of the Father, and of the Son, and of the Holy Ghost. Amen.]

Then shall the Minister join their right hands together, and say,

Forasmuch as *M.* and *N.* have consented together in holy wedlock, and have witnessed the same before God and this company, and thereto have pledged their faith either to other, and have declared the same by joining of hands; I pronounce that they are husband and wife together, in the name of the Father, and of the Son, and of the Holy Ghost. Those whom God hath joined together, let no man put asunder. *Amen.*

And the Minister shall add this blessing:

God, the Father, the Son, and the Holy Ghost, bless, preserve, **and** keep you; the Lord mercifully with his favor look upon you, and so fill you with all

spiritual benediction and grace that ye may so live together in this life that in the world to come ye may have life everlasting. *Amen.*

Then shall the Minister offer the following Prayer:

O God of Abraham, God of Isaac, God of Jacob, bless this man and this woman, and sow the seed of eternal life in their hearts, that whatsoever in thy holy word they shall profitably learn, they may indeed fulfill the same. Look, O Lord, mercifully on them from heaven, and bless them: as thou didst send thy blessings upon Abraham and Sarah to their great comfort, so vouchsafe to send thy blessings upon this man and this woman, that they, obeying thy will, and always being in safety under thy protection, may abide in thy love unto their lives' end, through Jesus Christ our Lord.

Almighty God, who at the beginning didst create our first parents, Adam and Eve, and didst sanctify and join them together in marriage, pour upon these persons the riches of thy grace, sanctify and bless them, that they may please thee both in body and soul, and live together in holy love unto their lives' end. *Amen.*

Here the Minister may use extemporary Prayer.

Then the Minister shall repeat the Lord's Prayer:

Our Father who art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread: and forgive us our trespasses, as we forgive them that trespass against us: and lead us not into temptation, but deliver us from evil: for thine is the kingdom, and the power, and the glory, forever. *Amen.*

CHAPTER V.

BURIAL OF THE DEAD.

[We will on no account whatever make a charge for burying the dead.]

¶ 448. Form for the Burial of the Dead.

The Minister, going before the Corpse, shall say,

I AM the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die. [John xi, 25, 26.]

I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another. [Job xix, 25-27.]

We brought nothing into this world, and it is certain we can carry nothing out. The Lord gave, and the Lord hath taken away; blessed be the name of the Lord. [1 Tim. vi, 7; Job i, 21.]

In the House or Church may be read one or both of the following Psalms, or some other suitable portion of the Holy Scriptures.

Psalm xxxix:

I said, I will take heed to my ways, that I sin not with my tongue: I will keep my mouth with a bridle,

while the wicked is before me. I was dumb with silence, I held my peace, even from good; and my sorrow was stirred. My heart was hot within me; while I was musing the fire burned: then spake I with my tongue, Lord, make me to know mine end, and the measure of my days, what it is; that I may know how frail I am. Behold, thou hast made my days as a handbreadth; and mine age is as nothing before thee: verily every man at his best state is altogether vanity. Surely every man walketh in a vain show: surely they are disquieted in vain: he heapeth up riches, and knoweth not who shall gather them. And now, Lord, what wait I for? my hope is in thee. Deliver me from all my transgressions: make me not the reproach of the foolish. I was dumb, I opened not my mouth; because thou didst it. Remove thy stroke away from me; I am consumed by the blow of thine hand. When thou with rebukes dost correct man for iniquity, thou makest his beauty to consume away like a moth: surely every man is vanity. Hear my prayer, O Lord, and give ear unto my cry; hold not thy peace at my tears: for I am a stranger with thee, and a sojourner, as all my fathers were. O spare me, that I may recover strength, before I go hence, and be no more.

Psalm xc:

Lord, thou hast been our dwelling-place in all generations. Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God. Thou turnest man to destruction; and sayest, Return, ye children of men. For a thousand years in thy sight are but as yesterday when it is past, and as a

watch in the night. Thou carriest them away as with a flood; they are as a sleep: in the morning they are like grass which groweth up. In the morning it flourisheth, and groweth up; in the evening it is cut down, and withereth. For we are consumed by thine anger, and by thy wrath are we troubled. Thou hast set our iniquities before thee, our secret sins in the light of thy countenance. For all our days are passed away in thy wrath: we spend our years as a tale that is told. The days of our years are threescore years and ten; and if by reason of strength they be fourscore years, yet is their strength labor and sorrow; for it is soon cut off, and we fly away. Who knoweth the power of thine anger? even according to thy fear, so is thy wrath. So teach us to number our days, that we may apply our hearts unto wisdom. Return, O Lord, how long? and let it repent thee concerning thy servants. O satisfy us early with thy mercy; that we may rejoice and be glad all our days. Make us glad according to the days wherein thou hast afflicted us, and the years wherein we have seen evil. Let thy work appear unto thy servants, and thy glory unto their children. And let the beauty of the Lord our God be upon us: and establish thou the work of our hands upon us; yea, the work of our hands establish thou it.

Then may follow the reading of the Epistle, as follows:

1 Corinthians xv, 41-58:

There is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from another star in glory. So also is the resurrection of the dead. It is sown in corruption, it

is raised in incorruption: it is sown in dishonor, it is raised in glory: it is sown in weakness, it is raised in power: it is sown a natural body, it is raised a spiritual body. There is a natural body, and there is a spiritual body. And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit. Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual. The first man is of the earth, earthy: the second man is the Lord from heaven. As is the earthy, such are they also that are earthy: and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly. Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. Behold, I show you a mystery; We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ. Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord.

*At the grave, when the Corpse is laid in the Earth,
the Minister shall say,*

Man that is born of a woman hath but a short time to live, and is full of misery. He cometh up, and is cut down like a flower: he fleeth as it were a shadow, and never continueth in one stay.

In the midst of life we are in death: of whom may we seek for succor, but of thee, O Lord, who for our sins art justly displeased?

Yet, O Lord God most holy, O Lord most mighty, O holy and most merciful Saviour, deliver us not into the bitter pains of eternal death.

Thou knowest, Lord, the secrets of our hearts; shut not thy merciful ears to our prayers, but spare us, Lord most holy; O God most mighty, O holy and merciful Saviour, thou most worthy Judge eternal, suffer us not at our last hour for any pains of death to fall from thee.

*Then, while the Earth shall be cast upon the Body by
some standing by, the Minister shall say,*

Forasmuch as it hath pleased Almighty God, in his wise providence, to take out of the world the soul of the departed, we therefore commit *his* body to the ground, earth to earth, ashes to ashes, dust to dust; looking for the general resurrection in the last day, and the life of the world to come, through our Lord Jesus Christ; at whose second coming in glorious majesty to judge the world, the earth and the sea shall give up their dead; and the corruptible bodies of those who sleep in him shall be changed and made like unto his own glorious body; according to the mighty working whereby he is able to subdue all things unto himself.

Then shall be said:

I heard a voice from heaven saying unto me, Write,
From henceforth blessed are the dead who die in the
Lord: Even so, saith the Spirit; for they rest from
their labors.

Then shall the Minister say,

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

Then the Minister may offer this Prayer:

Almighty God, with whom do live the spirits of
those who depart hence in the Lord, and with whom
the souls of the faithful, after they are delivered from
the burden of the flesh, are in joy and felicity: we
give thee hearty thanks for the good examples of all
those thy servants, who, having finished their course
in faith, do now rest from their labors. And we be-
seech thee, that we, with all those who are departed
in the true faith of thy holy name, may have our per-
fect consummation and bliss, both in body and soul,
in thy eternal and everlasting glory, through Jesus
Christ our Lord. *Amen.*

The Collect.

O Merciful God, the Father of our Lord Jesus
Christ, who is the resurrection and the life; in whom
whosoever believeth shall live, though he die, and
whosoever liveth and believeth in him shall not die
eternally: we meekly beseech thee, O Father, to raise
us from the death of sin unto the life of righteous-
ness; that when we shall depart this life we may rest

in him; and at the general resurrection on the last day may be found acceptable in thy sight, and receive that blessing which thy well-beloved Son shall then pronounce to all that love and fear thee, saying, Come, ye blessed children of my Father, receive the kingdom prepared for you from the beginning of the world. Grant this, we beseech thee, O Merciful Father, through Jesus Christ our Mediator and Redeemer. *Amen.*

Our Father who art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread: and forgive us our trespasses, as we forgive them that trespass against us: and lead us not into temptation, but deliver us from evil: for thine is the kingdom, and the power, and the glory, forever. *Amen.*

The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. *Amen.*

CHAPTER VI.

CONSECRATION AND ORDINATIONS.

¶ 449. The Form of Consecrating Bishops.

[This service is not to be understood as an ordination to a higher Order in the Christian Ministry, beyond and above that of Elders or Presbyters, but as a solemn and fitting Consecration for the special and most sacred duties of Superintendency in the Church.]

The Collect.

ALMIGHTY GOD, who by thy Son Jesus Christ didst give to thy holy Apostles, Elders, and Evangelists many excellent gifts, and didst charge them to feed thy flock: give grace, we beseech thee, to all the Ministers and Pastors of thy Church, that they may diligently preach thy word and duly administer the godly discipline thereof; and grant to the People that they may obediently follow the same, that all may receive the crown of everlasting glory, through Jesus Christ our Lord. *Amen.*

Then shall be read by one of the Elders,

The Epistle. Acts xx, 17-35.

From Miletus Paul sent to Ephesus, and called the elders of the Church. And when they were come to him, he said unto them, Ye know, from the first day that I came to Asia, after what manner I have been with you at all seasons, serving the Lord with all

humility of mind, and with many tears, and temptations, which befell me by the lying in wait of the Jews: and how I kept back nothing that was profitable unto you, but have showed you, and have taught you publicly, and from house to house, testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ. And now, behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there: save that the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me. But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the Gospel of the grace of God. And now, behold, I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more. Wherefore I take you to record this day, that I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God. Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the Church of God, which he hath purchased with his own blood. For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them. Therefore watch, and remember, that by the space of three years I ceased not to warn everyone night and day with tears. And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified. I have coveted

no man's silver, or gold, or apparel. Yea, ye yourselves know, that these hands have ministered unto my necessities, and to them that were with me. I have showed you all things, how that so laboring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive.

Then another shall read,

The Gospel. St. John xxi, 15-17.

Jesus saith to Simon Peter, Simon, son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs. He saith to him again the second time, Simon, son of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep. He saith unto him the third time, Simon, son of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep.

Or this: St. Matthew xxviii, 18-20.

Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world.

¶ 449. CONSECRATION OF BISHOPS.

After the Gospel and the Sermon are ended, the Elected Person shall be presented by two Elders unto the Bishop, saying,

We present unto you this holy man to be consecrated a Bishop.

Then the Bishop shall move the Congregation present to pray, saying thus to them:

Brethren, it is written in the Gospel of Saint Luke that our Saviour Christ continued the whole night in prayer before he did choose and send forth his twelve Apostles. It is written also in the Acts of the Apostles that the disciples who were at Antioch did fast and pray before they laid hands on Paul and Barnabas; and sent them forth on their first mission to the Gentiles. Let us therefore, following the example of our Saviour Christ, and his Apostles, first fall to prayer before we admit and send forth this person presented to us to the work whereunto we trust the Holy Ghost hath called him.

Then shall the following prayer be offered:

Almighty God, Giver of all good things, who by thy Holy Spirit hast appointed divers Offices in thy Church: mercifully behold this thy servant now called to the Work and Ministry of a Bishop, and replenish him so with the truth of thy doctrine, and adorn him with innocency of life, that both by word and deed he may faithfully serve thee in this Office, to the glory of thy name, and the edifying and well governing of thy Church, through the merits of our Saviour Jesus Christ, who liveth and reigneth with thee and the Holy Ghost, world without end. *Amen.*

Then the Bishop shall say to him that is to be Consecrated:

Brother, forasmuch as the Holy Scriptures command that we should not be hasty in laying on hands and admitting any person to government in the Church of Christ, which he hath purchased with no less price than the shedding of his own blood; before you are admitted to this administration, you will, in the fear of God, give answer to the questions which I now propound:

Are you persuaded that you are truly called to this Ministration, according to the will of our Lord Jesus Christ?

Ans. I am so persuaded.

The Bishop. Are you persuaded that the Holy Scriptures contain sufficiently all doctrine required of necessity for eternal salvation, through faith in Jesus Christ? And are you determined out of the same Holy Scriptures to instruct the people committed to your charge, and to teach or maintain nothing as required of necessity to eternal salvation but that which you shall be persuaded may be concluded and proved by the same?

Ans. I am so persuaded and determined, by God's grace.

The Bishop. Will you then faithfully exercise yourself in the same Holy Scriptures, and call upon God by prayer for the true understanding of the same, so that you may be able by them to teach and exhort with wholesome doctrine, and to withstand and convince the gainsayers?

Ans. I will do so, by the help of God.

The Bishop. Are you ready with faithful diligence to banish and drive away all erroneous and strange

¶ 449. CONSECRATION OF BISHOPS.

doctrines contrary to God's word, and both privately and openly to call upon and encourage others to the same?

Ans. I am ready, the Lord being my helper.

The Bishop. Will you deny all ungodliness and worldly lust, and live soberly, righteously, and godly in this present world, that you may show yourself in all things an example of good works unto others, that the adversary may be ashamed, having nothing to say against you?

Ans. I will do so, the Lord being my helper.

The Bishop. Will you maintain and set forward, as much as shall lie in you, quietness, love, and peace among all men; and such as shall be unquiet, disobedient, and criminal, correct and punish according to such authority as you have by God's word, and as shall be committed unto you?

Ans. I will do so, by the help of God.

The Bishop. Will you be faithful in Ordaining, or laying hands upon and sending others, and in all the other duties of your office?

Ans. I will so be, by the help of God.

The Bishop. Will you show yourself gentle, and be merciful, for Christ's sake, to poor and needy people, and to all strangers destitute of help?

Ans. I will so show myself, by God's help.

Then the Bishop shall say:

Almighty God, our heavenly Father, who hath given you a good will to do all these things, grant also unto you strength and power to perform the same, that he accomplishing in you the good work which he has begun, you may be found blameless at the last day, through Jesus Christ our Lord. *Amen.*

Then shall Veni, Creator Spiritus, be said:

Come, Holy Ghost, our souls inspire,
And lighten with celestial fire.
Thou the anointing Spirit art,
Who dost thy sevenfold gifts impart.
Thy blessed unction from above
Is comfort, life, and fire of love.

Enable with perpetual light
The dullness of our blinded sight;
Anoint and cheer our soiled face
With the abundance of thy grace;
Keep far our foes, give peace at home;
Where thou art Guide, no ill can come.

Teach us to know the Father, Son,
And Thee of both to be but ONE;
That through the ages all along
This may be our endless song:
Praise to thy eternal merit,
Father, Son, and Holy Spirit.

That ended, the Bishop shall say,
Lord, hear our Prayer.
Ans. And let our cry come unto thee.

The Bishop shall then say,

Let us pray.

Almighty and Most Merciful Father, who of thine infinite goodness hast given thine only and dearly beloved Son Jesus Christ to be our Redeemer, and the author of everlasting life; who, after he had made perfect our redemption by his death, and was ascended into heaven, poured down his gifts abundantly upon men, making some Apostles, some

Prophets, some Evangelists, some Pastors and Teachers, to the edifying and making perfect of his Church: grant, we beseech thee, to this thy servant, such grace that he may evermore be ready to spread abroad thy Gospel, the glad tidings of reconciliation with thee, and use the authority given him, not to destruction, but to salvation; not to hurt, but to help; so that as a wise and faithful servant, giving to the family their portion in due season, he may at last be received into everlasting joy, through Jesus Christ our Lord, who, with thee and the Holy Ghost, liveth and reigneth, one God, world without end. *Amen.*

Then the Bishop and Elders present shall lay their hands upon the head of the Elected Person, kneeling before them, the Bishop saying:

The Lord pour upon thee the Holy Ghost for the Office and Work of a Bishop in the Church of God now committed unto thee by the authority of the Church through the imposition of our hands, in the name of the Father, and of the Son, and of the Holy Ghost. *Amen.* And remember that thou stir up the grace of God which is in thee; for God hath not given us the spirit of fear, but of power, and love, and of a sound mind.

Then shall the Bishop deliver to him the Bible, saying:

Give heed unto reading, exhortation, and doctrine. Think upon the things contained in this book. Be diligent in them, that the increase coming thereby may be manifest unto all men. Take heed unto thyself, and to thy doctrine; for by so doing thou shalt

both save thyself and them that hear thee. Be to the flock of Christ a shepherd, not a wolf; feed them, devour them not. Hold up the weak, heal the sick, bind up the broken, bring again the outcast, seek the lost; be so merciful that you may not be too remiss; so minister discipline that you forget not mercy; that when the chief Shepherd shall appear, you may receive the never-fading crown of glory, through Jesus Christ our Lord. *Amen.*

[Then the Bishop shall administer the Lord's Supper to the newly Consecrated Bishop and other persons present.]

Then shall be offered the following Prayers:

Most Merciful Father, we beseech thee to send down upon this thy servant thy heavenly blessing, and to so endue him with thy Holy Spirit that he, preaching thy word, and exercising authority in thy Church, may not only be earnest to reprove, beseech, and rebuke with all patience and doctrine, but also may be, to such as believe, a wholesome example in word, in conversation, in love, in faith, and in purity: that faithfully fulfilling his course, at the last day he may receive the crown of righteousness laid up by the Lord, the righteous Judge, who liveth and reigneth, one God with the Father and the Holy Ghost, world without end. *Amen.*

Prevent us, O Lord, in all our doings with thy most gracious favor, and further us with thy continual help, that in all our works, begun, continued, and ended in thee, we may glorify thy holy name; and finally, by thy mercy, obtain everlasting life, through Jesus Christ our Lord. *Amen.*

The peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord: and the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be among you, and remain with you always. *Amen.*

¶ 450. The Form of Ordaining Elders.

[When the day appointed by the Bishop is come, there shall be a Sermon or Exhortation, declaring the Duty and Office of such as come to be admitted Elders; how necessary that Order is in the Church of Christ, and also how the People ought to esteem the Elders in their Office.]

After which, one of the Elders shall present unto the Bishop all them that are to be Ordained, and say,

I present unto you these persons to be ordained as Elders.

Then, their names being read aloud, the Bishop shall say to the People,

Brethren, these are they whom we purpose, God willing, this day to ordain Elders. For after due examination, we find not to the contrary, but that they are lawfully called to this function and ministry, and that they are persons meet for the same. But if there be any of you who knoweth any crime or impediment in any of them, for the which he ought not to be received into this holy Ministry let him come forth in the name of God, and show what the crime or impediment is.

[If any crime or impediment be objected, the Bishop shall surcease from ordaining that person until such time as the party accused shall be found clear of the same.]

*Then shall be said the Collect, Epistle, and Gospel,
as followeth:*

The Collect.

Almighty God, Giver of all good things, who by thy Holy Spirit hast appointed divers Orders of Ministers in thy Church: mercifully behold these thy servants now called to the Office of Elders, and replenish them so with the truth of thy doctrine, and adorn them with innocency of life, that both by word and good example they may faithfully serve thee in this Office, to the glory of thy name, and the edification of thy Church, through the merits of our Saviour Jesus Christ, who liveth and reigneth with thee and the Holy Ghost, world without end. *Amen.*

The Epistle. Ephesians iv, 7-13.

Unto every one of us is given grace according to the measure of the gift of Christ. Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men. Now that he ascended, what is it but that he also descended first into the lower parts of the earth? He that descended is the same also that ascended up far above all heavens, that he might fill all things. And he gave some, Apostles; and some, Prophets; and some, Evangelists; and some, Pastors and Teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ.

After this shall be read for the Gospel part of the tenth chapter of St. John.

St. John x, 1-16.

Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. But he that entereth in by the door is the shepherd of the sheep. To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out. And when he putteth forth his own sheep, he goeth before them, and the sheep follow him; for they know his voice. And a stranger will they not follow, but will flee from him; for they know not the voice of strangers. This parable spake Jesus unto them; but they understood not what things they were which he spake unto them. Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep. All that ever came before me are thieves and robbers: but the sheep did not hear them. I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture. The thief cometh not but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly. I am the good shepherd: the good shepherd giveth his life for the sheep. But he that is a hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth; and the wolf catcheth them, and scattereth the sheep. The hireling fleeth, because he is a hireling, and careth not for the sheep. I am the good shepherd, and know my sheep, and am known of mine. As the Father knoweth me, even so know

I the Father: and I lay down my life for the sheep. And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold and one shepherd.

*And that done, the Bishop shall say unto the Persons
to be Ordained Elders:*

You have heard, brethren, in your private examination, and in the holy lessons taken out of the Gospel and the writings of the Apostles, of what dignity and of how great importance this Office is whereunto ye are called. And now again we exhort you, in the name of our Lord Jesus Christ, that ye have in remembrance into how high a dignity and to how weighty an Office ye are called: that is to say, to be Messengers, Watchmen, and Stewards of the Lord; to teach and to premonish, to feed and provide for, the Lord's family; to gather the outcasts, to seek the lost, and to be ever ready to spread abroad the Gospel, the glad tidings of reconciliation with God.

Have always therefore printed in your remembrance how great a treasure is committed to your charge. For they are the sheep of Christ, which he bought with his death and for whom he shed his blood. The Church which you must serve in his spouse and his body. And if it shall happen, the same Church, or any member thereof, do take any hurt or hindrance by reason of your negligence, ye know the greatness of the fault, and also the fearful punishment that will ensue. Wherefore consider with yourselves the end of the ministry toward the children of God, toward the spouse and body of Christ; and see that you never cease your labor, your care and diligence, until you have done all that lieth

in you, according to your bounden duty, to bring all such as are or shall be committed to your charge unto that agreement in the faith and knowledge of God, and to that ripeness and perfectness of age in Christ, that there be no place left among you either for error in religion or for viciousness in life.

Forasmuch then as your Office is both of so great excellency, and of so great difficulty, ye see with how great care and study ye ought to apply yourselves, as well that ye may show yourselves dutiful and thankful unto that Lord who hath placed you in so high a dignity; as also to beware that neither you yourselves offend, nor be occasion that others offend. Howbeit ye cannot have a mind and will thereto of yourselves, for that will and ability are given of God alone; therefore ye ought, and have need, to pray earnestly for his Holy Spirit. And seeing that ye cannot by any other means compass the doing of so weighty a work, pertaining to the salvation of man, but with doctrine and exhortation taken out of the Holy Scriptures, and with a life agreeable to the same; consider how studious ye ought to be in reading and learning the Scriptures, and in framing the manners, both of yourselves and of them that specially pertain unto you, according to the rule of the same Scriptures; and for this selfsame cause, how ye ought to forsake and set aside, as much as you may, all worldly cares and studies.

We have good hope that you have all weighed and pondered these things with yourselves long before this time: and that you have clearly determined, by God's grace, to give yourselves wholly to this Office, whereunto it has pleased God to call you: so that, as much as lieth in you, you will apply yourselves

wholly to this one thing, and draw all your cares and studies this way, and that you will continually pray to God the Father, by the mediation of our only Saviour Jesus Christ, for the heavenly assistance of the Holy Ghost; that by daily reading and weighing of the Scriptures ye may wax riper and stronger in your ministry; and that ye may so endeavor to sanctify the lives of you and yours, and to fashion them after the rule and doctrine of Christ, that ye may be wholesome and godly examples and patterns for the people to follow.

And now, that this present Congregation of Christ here assembled may also understand your minds and wills in these things, and that this your promise may the more move you to do your duties, ye shall answer plainly to these things which we, in the name of God and his Church, shall demand of you touching the same:

Do you think in your heart that you are truly called, according to the will of our Lord Jesus Christ, to the Order of Elders?

Ans. I think so.

The Bishop. Are you persuaded that the Holy Scriptures contain sufficiently all doctrine required of necessity for eternal salvation through faith in Jesus Christ? And are you determined out of the said Scriptures to instruct the people committed to your charge, and to teach nothing as required of necessity to eternal salvation but that which you shall be persuaded may be concluded and proved by the Scriptures?

Ans. I am so persuaded, and have so determined, by God's grace.

The Bishop. Will you then give your faithful dil-

igence always so to minister the Doctrine, and Sacraments, and Discipline of Christ, as the Lord hath commanded?

Ans. I will so do, by the help of the Lord.

The Bishop. Will you be ready with all faithful diligence to banish and drive away all erroneous and strange doctrines contrary to God's word; and to use both public and private monitions and exhortations, as well to the sick as to the whole within your charge, as need shall require and occasion shall be given?

Ans. I will, the Lord being my helper.

The Bishop. Will you be diligent in Prayers, and in reading of the Holy Scriptures, and in such studies as help to the knowledge of the same, laying aside the study of the world and the flesh?

Ans. I will endeavor so to do, the Lord being my helper.

The Bishop. Will you be diligent to frame and fashion yourselves, and your families, according to the doctrine of Christ; and to make both yourselves and them, as much as in you lieth, wholesome examples and patterns to the flock of Christ?

Ans. I will apply myself thereto, the Lord being my helper.

The Bishop. Will you maintain and set forward, as much as lieth in you, quietness, peace, and love, among all Christian people, and especially among them that are or shall be committed to your charge?

Ans. I will so do, the Lord being my helper.

The Bishop. Will you reverently obey your chief Ministers, unto whom is committed the charge and government over you; following with a glad mind and will their godly admonitions, submitting yourselves to their godly judgments?

Ans. I will so do, the Lord being my helper.

Then shall the Bishop, standing up, say,

Almighty God, who hath given you this will to do all these things, grant also unto you strength and power to perform the same; that he may accomplish his work which he hath begun in you, through Jesus Christ our Lord. *Amen.*

[After this the Congregation shall be desired secretly in their Prayers to make their humble supplications to God for all these things: for the which Prayers there shall be silence kept for a space.]

After which shall be said by the Bishop, the Persons to be ordained Elders all kneeling, Veni, Creator Spiritus, the Bishop beginning, and the Elders and others that are present answering by verse as followeth:

Come, Holy Ghost, our souls inspire,
And lighten with celestial fire.
Thou the anointing Spirit art,
Who dost thy sevenfold gifts impart.
Thy blessed unction from above
Is comfort, life, and fire of love.

Enable with perpetual light
The dullness of our blinded sight;
Anoint and cheer our soiled face
With the abundance of thy grace;
Keep far our foes, give peace at home;
Where thou art Guide, no ill can come.

Teach us to know the Father, Son,
And Thee of both to be but ONE;
That through the ages all along
This may be our endless song:
Praise to thy eternal merit,
Father, Son, and Holy Spirit.

That done, the Bishop shall pray in this wise, and say,

Let us pray.

Almighty God and heavenly Father, who of thine infinite love and goodness toward us hast given to us thine only and most dearly beloved Son Jesus Christ to be our Redeemer, and the author of everlasting life; who, after he had made perfect our redemption by his death, and was ascended into heaven, sent abroad into the world his Apostles, Prophets, Evangelists, Teachers, and Pastors, by whose labor and ministry he gathered together a great flock in all parts of the world, to set forth the eternal praise of thy holy name: for these so great benefits of thy eternal goodness, and for that thou hast vouchsafed to call these thy servants here present to the same Office and Ministry appointed for the salvation of mankind, we render unto thee most hearty thanks; we praise and worship thee; and we humbly beseech thee by the same, thy blessed Son, to grant unto all who either here or elsewhere call upon thy name, that we may continue to show ourselves thankful unto thee for these, and all other thy benefits, and that we may daily increase and go forward in the knowledge and faith of thee and thy Son, by the Holy Spirit. So that as well by these thy Ministers, as by them over whom they shall be appointed thy Ministers, thy holy name may be forever glorified, and thy blessed kingdom enlarged, through the same, thy Son Jesus Christ our Lord, who liveth and reigneth with thee in the unity of the same Holy Spirit, world without end. *Amen.*

When this Prayer is done, the Bishop and the Elders present shall lay their hands severally upon the head of every one that receiveth the Order of Elders; the Receivers humbly kneeling, and the Bishop saying:

The Lord pour upon thee the Holy Ghost for the Office and Work of an Elder in the Church of God, now committed unto thee by the authority of the Church, through the imposition of our hands. And be thou a faithful dispenser of the word of God, and of his Holy Sacraments; in the name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

Then the Bishop shall deliver to every one of them, kneeling, the Bible into his hands, saying:

Take thou authority as an Elder in the Church, to preach the word of God, and to administer the Holy Sacraments in the Congregation.

Then the Bishop shall offer the following Prayer:

Most Merciful Father, we beseech thee to send upon these thy servants thy heavenly blessings, that they may be clothed with righteousness, and that thy word spoken by their mouths may have such success that it may never be spoken in vain. Grant also that we may have grace to hear and receive what they shall deliver out of thy most holy word, or agreeably to the same, as the means of our salvation; and that in all our words and deeds we may seek thy glory, and the increase of thy kingdom, through Jesus Christ our Lord. *Amen.*

¶ 451. ORDINATION OF DEACONS.

Prevent us, O Lord, in all our doings, with thy most gracious favor, and further us by thy continual help; that in all our works, begun, continued, and ended in thee, we may glorify thy holy name, and finally, by thy mercy, obtain everlasting life, through Jesus Christ our Lord. *Amen.*

The peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord: and the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be among you, and remain with you always. *Amen.*

. [If on the same day the Order of Deacons be given to some, and that of Elders to others, the Deacons shall be first presented, and then the Elders. The Collects shall both be used; first that for Deacons, then that for Elders. The Epistle shall be Ephesians iv. 7-13, as before in this Office: immediately after which, they who are to be ordained Deacons shall be examined and ordained as is below prescribed. Then one of them having read the Gospel, which shall be St. John x. 1-16, as before in this Office, they who are to be ordained Elders shall likewise be examined and ordained, as in this Office before appointed.]

¶ 451. The Form of Ordaining Deacons.

[When the day appointed by the Bishop is come, there shall be a Sermon or Exhortation, declaring the Duty and Office of such as come to be admitted to the Order of Deacons.]

After which one of the Elders shall present unto the Bishop the Persons to be ordained Deacons, and their names being read aloud the Bishop shall say unto the People:

BRETHREN, if there be any of you who knoweth any crime or impediment in any of these persons presented to be ordained Deacons, for the which he ought not to be admitted to that Office, let him come forth

in the name of God, and show what the crime or impediment is.

[If any crime or impediment be objected, the Bishop shall surcease from ordaining that person until such time as the party accused shall be found clear of the same.]

Then shall be read the following Collect and Epistle:

The Collect.

Almighty God, who by thy divine providence hast appointed divers Orders of Ministers in thy Church, and didst inspire thy Apostles to choose into the Order of Deacons thy first martyr, Saint Stephen, with others: mercifully behold these thy servants, now called to the like Office and Administration; replenish them so with the truth of thy doctrine, and adorn them with innocency of life, that both by word and good example they may faithfully serve thee in this Office to the glory of thy name, and the edification of thy Church, through the merits of our Saviour Jesus Christ, who liveth and reigneth with thee and the Holy Ghost, now and forever. *Amen.*

The Epistle. 1 Timothy iii, 8-13.

Likewise must the Deacons be grave, not double-tongued, not given to much wine, not greedy of filthy lucre; holding the mystery of the faith in a pure conscience. And let these also first be proved; then let them use the Office of a Deacon, being found blameless. Even so must their wives be grave, not slanderers, sober, faithful in all things. Let the Deacons be the husbands of one wife, ruling their children and their own houses well. For they that have used the Office of a Deacon well purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus.

¶ 451. ORDINATION OF DEACONS.

Then shall the Bishop, in the presence of the People, examine every one of those who are to be ordained, after this manner following:

Do you trust that you are inwardly moved by the Holy Ghost to take upon you the Office of the Ministry in the Church of Christ, to serve God for the promoting of his glory and the edifying of his people?

Ans. I trust so.

The Bishop. Do you unfeignedly believe all the canonical Scriptures of the Old and New Testaments?

Ans. I do believe them.

The Bishop. Will you diligently read or expound the same unto the people whom you shall be appointed to serve?

Ans. I will.

The Bishop. It appertaineth to the Office of a Deacon to assist the Elder in divine service, and especially when he ministereth the Holy Communion, to help him in the distribution thereof; to read and expound the Holy Scriptures; to instruct the youth; and to baptize. And furthermore, it is his office to search for the sick, poor, and impotent, that they may be visited and relieved. Will you do this gladly and willingly?

Ans. I will do so, by the help of God.

The Bishop. Will you apply all your diligence to frame and fashion your own lives and the lives of your families according to the doctrine of Christ; and to make both yourselves and them, as much as in you lieth, wholesome examples of the flock of Christ?

Ans. I will do so, the Lord being my helper.

The Bishop. Will you reverently obey them to whom the charge and government over you is com-

mitted, following with a glad mind and will their godly admonitions?

Ans. I will endeavor so to do, the Lord being my helper.

Then the Bishop, laying his hands severally upon the head of every one of them, shall say,

Take thou authority to execute the Office of a Deacon in the Church of God; in the name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

Then shall the Bishop deliver to every one of them the Holy Bible, saying,

Take thou authority to read the Holy Scriptures in the Church of God, and to preach the same.

Then one appointed by the Bishop shall read the Gospel.

Luke xii, 35-38.

Let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their lord, when he will return from the wedding; that, when he cometh and knocketh, they may open unto him immediately. Blessed are those servants, whom the Lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them. And if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants.

¶ 451. ORDINATION OF DEACONS.

*Immediately before the Benediction shall be said
these Collects following:*

Almighty God, Giver of all good things, who of thy great goodness hast vouchsafed to accept and take these thy servants into the Office of Deacons in thy Church: make them, we beseech thee, O Lord, to be modest, humble, and constant in their ministration, and to have a ready will to observe all spiritual discipline; that they, having always the testimony of a good conscience, and continuing ever stable and strong in thy Son Christ, may so well behave themselves in this inferior office that they may be found worthy to be called into the higher Ministries in thy Church, through the same, thy Son our Saviour Jesus Christ: to whom be glory and honor, world without end. *Amen.*

Prevent us, O Lord, in all our doings, with thy most gracious favor, and further us with thy continual help; that in all our works, begun, continued, and ended in thee, we may glorify thy holy name, and finally, by thy mercy, obtain everlasting life, through Jesus Christ our Lord. *Amen.*

The peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord: and the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be among you, and remain with you always. *Amen.*

CHAPTER VII.

CORNER STONE AND DEDICATION.

¶ 452. Form for Laying the Corner Stone of a Church.

The Minister, standing near the place where the Stone is to be laid, shall say unto the Congregation:

DEARLY BELOVED, we are taught in the word of God, that, although the heaven of heavens cannot contain the Eternal One, much less the walls of temples made with hands, yet his delight is ever with the sons of men, and that wherever two or three are gathered in his name, there is he in the midst of them. And in all ages his servants have separated certain places for his worship: as Jacob erected a stone in Bethel for God's house; as Moses made a tabernacle in the desert; as Solomon builded a temple for the Lord, which he filled with the glory of his presence before all the people. We are now assembled to lay the Corner Stone of a new house for the worship of the God of our fathers. Let us not doubt that he will favorably approve our godly purpose, and let us now devoutly unite in singing his praise, and in prayer for his blessing on this our undertaking.

Let one of the Hymns 856-871 be sung.

Then shall the Minister say:

Let us pray.

Most Glorious God, the heaven is thy throne and the earth is thy footstool; what house then can be

builded for thee, or where is the place of thy rest? Yet, blessed be thy name, O Lord God, that it hath pleased thee to have thy habitation among the sons of men, and to dwell in the midst of the assembly of the saints upon the earth. And now, especially, we render thanks unto thy holy name that it hath pleased thee to put it into the hearts of thy servants to erect in this place a house for thy worship. We thank thee for thy grace which has inclined them to contribute of their substance for the glory of thy name: and we pray thee to continue thy blessing upon their pious undertaking. *Amen.*

May many unite with them in their holy work, until this habitation of thy house shall be completed, and ready for dedication to thy service, free from all debt or claim of man. *Amen.*

May peace and harmony prevail in the counsels of thy servants, and may no selfish or divided aims find place among them. May the work of this building be completed without hurt or accident to any person. And when thou shalt have prospered the work of their hands upon them, and this house shall be prepared and finished for thy service, grant that all who shall enjoy the benefit of this pious work may show forth their thankfulness by making a right use of it, to the glory of thy blessed name, through Jesus Christ our Lord. *Amen.*

Grant that all who shall hereafter worship thee in the temple here to be builded may so serve and please thee in all holy exercises of godliness, that in the end they may come to that temple on high, even to the holy place made without hands, whose builder and maker is God. *Amen.*

Hear us, O Lord, for thou art our God in whom we trust. And when we shall cease to pray unto thee on earth, may we, with all those who in like manner have erected such places to thy name, and with all thy saints and redeemed ones, eternally praise thee for all thy goodness vouchsafed unto us here on earth and laid up for us there in heaven. *Amen.*

Accept these our prayers, we beseech thee, for the sake of thy dear Son; and to thee, the only true and living God, Father, Son, and Holy Ghost, be honor, praise, and glory, forever and ever. *Amen.*

Then shall the Minister read the following Psalm, or the Minister and People may read it in alternate verses; the parts in italics to be read by the People.

Psalm cxxxii.

Lord, remember David, and all his afflictions:

How he swore unto the Lord, and vowed unto the mighty God of Jacob;

Surely I will not come into the tabernacle of my house, nor go up into my bed;

I will not give sleep to mine eyes, nor slumber to mine eyelids,

Until I find out a place for the Lord,

A habitation for the mighty God of Jacob.

Lo, we heard of it at Ephratah: we found it in the fields of the wood.

We will go into his tabernacles: we will worship at his footstool.

Arise, O Lord, into thy rest; thou, and the ark of thy strength.

Let thy priests be clothed with righteousness;

And let thy saints shout for joy.

For thy servant David's sake turn not away the face of thine anointed.

The Lord hath sworn in truth unto David; he will not turn from it;

Of the fruit of thy body will I set upon thy throne.

If thy children will keep my covenant and my testimony that I shall teach them, their children shall also sit upon thy throne for evermore.

For the Lord hath chosen Zion; he hath desired it for his habitation.

This is my rest forever; here will I dwell; for I have desired it.

I will abundantly bless her provision:

I will satisfy her poor with bread.

I will also clothe her priests with salvation:

And her saints shall shout aloud for joy.

There will I make the horn of David to bud:

I have ordained a lamp for mine anointed.

His enemies will I clothe with shame:

But upon himself shall his crown flourish.

The Lesson. 1 Corinthians iii, 9-23.

For we are laborers together with God: ye are God's husbandry, ye are God's building. According to the grace of God which is given unto me, as a wise master builder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon. For other foundation can no man lay than that is laid, which is Jesus Christ. Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what

sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire. Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are. Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise. For the wisdom of this world is foolishness with God: for it is written, He taketh the wise in their own craftiness. And again, The Lord knoweth the thoughts of the wise, that they are vain. Therefore let no man glory in men: for all things are yours, whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours; and ye are Christ's; and Christ is God's.

Then shall follow the Sermon, or an address suitable to the occasion, after which the Contributions of the People shall be received.

Then shall the Minister, standing by the Stone, exhibit to the Congregation a box to be placed in an excavation of the Stone. It may contain a copy of the Bible, the Hymn Book, the Discipline, the Church Year Book for the year, Church periodicals of recent date, the names of the Pastor, Trustees, and Building Committee of the Church, with such other documents as may be desired. A list of these may be read, after which the Minister may deposit the box in the Stone and cover it: and the Stone shall be laid and adjusted by the Minister, assisted by the Builder.

Then shall the Minister say:

In the name of the Father, and of the Son, and of the Holy Ghost, we lay this Corner Stone for the foundation of a house to be builded and consecrated

¶ 453. DEDICATION OF A CHURCH.

to the service of Almighty God, according to the Order and Usages of the Methodist Episcopal Church. Amen.

The service may conclude with extemporary Prayer, the Lord's Prayer, and the Benediction.

¶ 453. Form for the Dedication of a Church.

The Congregation being assembled in the Church, the Minister shall say:

DEARLY BELOVED, the Scriptures teach us that God is well pleased with those who build temples to his name. We have heard how he filled the temple of Solomon with his glory, and how in the second temple he manifested himself still more gloriously. And the Gospel approves and commends the centurion who built a synagogue for the people. Let us not doubt that he will also favorably approve our purpose of dedicating this place in solemn manner, for the performance of the several offices of religious worship; and let us now devoutly join in praise to his name, that this godly undertaking hath been so far completed, and in prayer for his further blessing upon all who have been engaged therein, and upon all who shall hereafter worship his name in this place.

Let one of the Hymns 856-871 be sung; afterward let extemporary Prayer be offered, the Congregation all kneeling.

Then shall the Minister, or some one appointed by him, read

The First Lesson. 2 Chronicles vi, 1, 2, 18-21, 40-42; vii, 1-4.

Then said Solomon, The Lord hath said that he would dwell in the thick darkness. But I have built a house of habitation for thee, and a place for thy dwelling forever.

But will God in very deed dwell with men on the earth? Behold, heaven and the heaven of heavens cannot contain thee; how much less this house which I have built! Have respect therefore to the prayer of thy servant, and to his supplication, O Lord my God, to hearken unto the cry and the prayer which thy servant prayeth before thee: that thine eyes may be open upon this house day and night, upon the place whereof thou hast said that thou wouldest put thy name there; to hearken unto the prayer which thy servant prayeth toward this place. Hearken therefore unto the supplications of thy servant, and of thy people Israel, which they shall make toward this place: hear thou from thy dwelling-place, even from heaven; and when thou hearest, forgive.

Now, my God, let, I beseech thee, thine eyes be open, and let thine ears be attent unto the prayer that is made in this place. Now therefore arise, O Lord God, into thy resting-place, thou, and the ark of thy strength: let thy priests, O Lord God, be clothed with salvation, and let thy saints rejoice in goodness. O Lord God, turn not away the face of thine anointed: remember the mercies of David thy servant.

Now when Solomon had made an end of praying, the fire came down from heaven, and consumed

the burnt offering and the sacrifices; and the glory of the Lord filled the house. And the priests could not enter into the house of the Lord, because the glory of the Lord had filled the Lord's house. And when all the children of Israel saw how the fire came down, and the glory of the Lord upon the house, they bowed themselves with their faces to the ground upon the pavement, and worshiped, and praised the Lord, saying, For he is good; for his mercy endureth forever. Then the king and all the people offered sacrifices before the Lord.

The Second Lesson. Hebrews x, 19-26.

Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh; and having a high priest over the house of God; let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. Let us hold fast the profession of our faith without wavering; for he is faithful that promised; and let us consider one another to provoke unto love and to good works: not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching. For if we sin willfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins.

Then shall one of the Hymns 856-871 be sung; after which the Minister shall deliver a Sermon suitable to the occasion. Contributions shall then be received from the People.

Then shall the Minister read the following Psalm, or the Minister and the Congregation may read it alternately; the parts in italics to be read by the Congregation.

Psalm cxxii.

I was glad when they said unto me, Let us go into the house of the Lord.

Our feet shall stand within thy gates, O Jerusalem.

Jerusalem is builded as a city that is compact together:

Whither the tribes go up, the tribes of the Lord,

Unto the testimony of Israel, to give thanks unto the name of the Lord.

For there are set thrones of judgment, the thrones of the house of David.

Pray for the peace of Jerusalem:

They shall prosper that love thee.

Peace be within thy walls,

And prosperity within thy palaces.

For my brethren and companions' sake, I will now say, Peace be within thee.

Because of the house of the Lord our God I will seek thy good.

Then let the Trustees stand up before the Altar, and one of them, or some one in their behalf, say unto the Minister:

We present unto you this Building, to be dedicated as a Church for the service and worship of Almighty God.

Then shall the Minister request the Congregation to stand, while he repeats the following

DECLARATION:

Dearly Beloved, it is meet and right, as we learn from the Holy Scriptures, that houses erected for the public worship of God should be specially set apart and dedicated to religious uses. For such a dedication we are now assembled. With gratitude, therefore, to Almighty God, who has signally blessed his servants in their holy enterprise of erecting this Church, we dedicate it to his **service**, for the reading of the Holy Scriptures, the preaching of the word of God, the administration of the Holy Sacraments, and for all other exercises of religious worship and service, according to the Discipline and Usages of the Methodist Episcopal Church. And, as the dedication of the temple is vain without the solemn consecration of the worshipers also, I now call upon you all to dedicate yourselves anew to the service of God. To him let our souls be dedicated, that they may be renewed after the image of Christ. To him let our bodies be dedicated, that they may be fit temples for the indwelling of the Holy Ghost. To him may our labors and business be dedicated, that their fruit may tend to the glory of his great name, and to the advancement of his kingdom. And that he may graciously accept this solemn act, let us pray.

The Congregation kneeling, the Minister shall offer the following Prayer:

O Most Glorious Lord, we acknowledge that we are not worthy to offer unto thee anything belonging unto us; yet we beseech thee, in thy great goodness, graciously to accept the dedication of this place to thy service, and to prosper this our undertaking; re-

ceive the prayers and intercessions of all those thy servants who shall call upon thee in this house; and give them grace to prepare their hearts to serve thee with reverence and godly fear; affect them with an awful apprehension of thy divine majesty, and a deep sense of their own unworthiness; that so approaching thy sanctuary with lowliness and devotion, and coming before thee with clean thoughts and pure hearts, with bodies undefiled, and minds sanctified, they may always perform a service acceptable to thee, through Jesus Christ our Lord. *Amen.*

Regard, O Lord, the supplication of thy servants, and grant that whosoever shall be dedicated to thee in this house by Baptism may ever remain in the number of thy faithful children. *Amen.*

Grant, O Lord, that whosoever shall receive in this place the blessed Sacrament of the Body and Blood of Christ may come to that holy Ordinance with faith, charity, and true repentance; and, being filled with thy grace and heavenly benediction, may, to their great and endless comfort, obtain forgiveness of their sins, and all other benefits of his death. *Amen.*

Grant, O Lord, that by thy holy word which shall be read and preached in this place, and by thy Holy Spirit grafting it inwardly in the heart, the hearers thereof may both perceive and know what things they ought to do, and may have power and strength to perform the same. *Amen.*

Now, therefore, arise, O Lord, and come into this place of thy rest, thou and the ark of thy strength.

¶ 453. DEDICATION OF A CHURCH.

Let thine eye be open toward this house day and night; and let thine ears be ready toward the prayers of thy children which they shall make unto thee in this place: and whensoever thy servants shall make to thee their petitions here, do thou hear them from heaven, thy dwelling-place, the throne of the glory of thy kingdom; and when thou hearest, forgive. And grant, O Lord, we beseech thee, that here and elsewhere thy ministers may be clothed with righteousness, and thy saints rejoice in thy salvation. And may we all, with thy people everywhere, grow up into a holy temple in the Lord, and be at last received into the glorious temple above; the house not made with hands, eternal in the heavens. And to the Father, and the Son, and the Holy Spirit, be glory and praise, world without end. *Amen.*

*The service to conclude with a Doxology and
Benediction.*

APPENDIX.

NOTE.—The matter contained in this Appendix to the Discipline is sufficiently important to justify its publication in this form. Some of it is taken from the General Conference Journals, and is therefore the action of the General Conference, although not ordained as part of the Discipline. Some of it, as the Courses of Study, has received the sanction of the Bishops, and is inserted for convenient reference; while other portions of it are suggestive and useful, as Post Office addresses, Administrative Boards, Report of General Conference Expenses, Forms of Charges, etc.

EDITOR OF DISCIPLINE.

- I. RESIDENCES, ADDRESSES, ETC.
- II. ADMINISTRATIVE BOARDS, ETC.
- III. CONSTRUCTIONS OF LAW BY THE GENERAL
CONFERENCE.
- IV. PROPOSED NEW CONSTITUTION.
- V. THE GENERAL CONFERENCE, 1900-1904.
- VI. MISCELLANEOUS.
- VII. FORMS FOR CONSTITUTIONS, ETC.
- VIII. COURSES OF STUDY.

CHAPTER I.

RESIDENCES, ADDRESSES, ETC.

¶ 1. Bishops.

THOMAS BOWMAN,	East Orange, New Jersey.
RANDOLPH S. FOSTER,	Roxbury, Massachusetts.
STEPHEN M. MERRILL,	57 Washington Street, Chicago, Illinois.
EDWARD G. ANDREWS,	150 Fifth Avenue, New York.
HENRY W. WARREN,	University Park, Colorado.
CYRUS D. FOSS,	2043 Arch Street, Philadelphia, Pennsylvania.
JOHN F. HURST,	Washington, District of Columbia.
WILLIAM X. NINDE,	Detroit, Michigan.
JOHN M. WALDEN,	220 West Fourth Street, Cincinnati, Ohio.
WILLARD F. MALLALIEU,	Auburndale, Massachusetts.
CHARLES H. FOWLER,	455 Franklin Street, Buffalo, New York.
JOHN H. VINCENT,	Zurich, Switzerland.
JAMES N. FITZGERALD,	3029 Washington Avenue, Saint Louis, Missouri.
ISAAC W. JOYCE,	Minneapolis, Minnesota.
DANIEL A. GOODSSELL,	Chattanooga, Tennessee.
CHARLES C. MCCABE,	Omaha, Nebraska.
EARL CRANSTON,	Portland, Oregon.
DAVID H. MOORE,	Shanghai, China.
JOHN W. HAMILTON,	1037 Market Street, San Francisco, California.

¶ 2. **Missionary Bishops.**

WILLIAM TAYLOR,	150 Fifth Avenue, New York.
JAMES M. THOBURN,	Bombay, India.
JOSEPH C. HARTZELL,	Funchal, Madeira Islands.
EDWIN W. PARKER,	Lucknow, India.
FRANCIS W. WARNE,	Calcutta, India.

¶ 3. **Agents of the Book Concern.**

§ 1. AT NEW YORK.

HOMER EATON,	} "Eaton & Mains,"	150 Fifth Avenue, New York.
GEORGE P. MAINS,		

DEPOSITORIES.

38 Bromfield Street, Boston, Massachusetts.
 524 Penn Avenue, Pittsburg, Pennsylvania.
 1037 Market Street, San Francisco, California.
 269 Woodward Avenue, Detroit, Michigan.

§ 2. AT CINCINNATI.

HENRY C. JENNINGS,	} "Jennings & Pye,"	220 West Fourth Street, Cincinnati, O.
SAMUEL H. PYE,		

DEPOSITORIES.

57 Washington Street, Chicago, Illinois.
 Kansas City, Missouri.

¶ 4. **Editors Elected by the General Conference.**

WILLIAM V. KELLEY:	Methodist Review, 150 Fifth Avenue, New York.
JAMES M. BUCKLEY:	The Christian Advocate, 150 Fifth Avenue, New York.
THOMAS B. NEELY:	Sunday School Publications, 150 Fifth Avenue, New York.
CHARLES W. SMITH:	Pittsburg Christian Advocate, 524 Penn Avenue, Pittsburg, Pennsylvania.
LEVI GILBERT:	Western Christian Advocate, 220 West Fourth Street, Cincinnati, Ohio.

- ALBERT J. NAST: *Der Christliche Apologete*,
220 West Fourth Street, Cincinnati, Ohio.
- FREDERICK MUNZ: *Haus und Herd*,
220 West Fourth Street, Cincinnati, Ohio.
- ARTHUR EDWARDS: *Northwestern Christian Advocate*,
57 Washington Street, Chicago, Illinois.
- CLAUDIUS B. SPENCER: *Central Christian Advocate*,
Kansas City, Missouri.
- ISAIAH B. SCOTT: *Southwestern Christian Advocate*,
408 Carondelet Street, New Orleans, Louisiana.
- ALBERT N. FISHER: *Pacific Christian Advocate*,
Portland, Oregon.
- JOSEPH F. BERRY: *The Epworth Herald*,
57 Washington Street, Chicago, Illinois.

¶ 5. Corresponding Secretaries.

- ADNA B. LEONARD, } *Missionary Society*,
HENRY K. CARROLL, } 150 Fifth Avenue, New York.
First Assistant,
- THOMAS B. NEELY: *Sunday School Union and Tract Society*,
150 Fifth Avenue, New York.
- WILLIAM A. SPENCER, } *Board of Church Extension*,
JAMES M. KING, First } 1026 Arch Street, Philadelphia, Penn-
Assistant, } sylvania.
- MADISON C. B. MASON, } *Freedmen's Aid and Southern Educa-*
WILBUR P. THIRKIELD, } *tion Society*,
220 West Fourth St., Cincinnati, Ohio.
- WILLIAM F. MCDOWELL: *Board of Education*,
150 Fifth Avenue, New York.
- JOSEPH F. BERRY, *General Secretary*: *Epworth League*,
57 Washington Street, Chicago, Illinois.

¶ 6. Treasurers and Assistant Treasurers.

- HOMER EATON, *Treasurer*: *Missionary Society*,
150 Fifth Avenue, New York.
- HENRY C. JENNINGS, *Assistant Treasurer*: *Missionary Society*,
220 West Fourth Street, Cincinnati, Ohio.
- DANIEL DENHAM, *Treasurer*: *Sunday School Union*,
150 Fifth Avenue, New York.
- GEORGE P. MAINS, *Treasurer*: *Tract Society*,
150 Fifth Avenue, New York.

SAMUEL SHAW, *Treasurer*: Board of Church Extension,
1026 Arch Street, Philadelphia, Pennsylvania.

HENRY C. JENNINGS, *Treasurer*: Freedmen's Aid and Southern
Education Society,

220 West Fourth Street, Cincinnati, Ohio.

HOMER EATON, *Assistant Treasurer*: Freedmen's Aid and South-
ern Education Society,

150 Fifth Avenue, New York.

JOSEPH S. STOUT, *Treasurer*: Board of Education,

25 Broad Street, New York.

GEORGE P. MAINS. *Treasurer*: Episcopal Fund,

150 Fifth Avenue, New York.

SAMUEL H. PYE, *Assistant Treasurer*: Episcopal Fund,

57 Washington Street, Chicago, Illinois.

GEORGE I. BODINE, *Treasurer*: Chartered Fund,

129 South Fourth Street, Philadelphia, Pennsylvania.

CHAPTER II.

ADMINISTRATIVE BOARDS, ETC.

¶ 7. General Conference Districts.

First District—East Maine, 4; Italy, 2; Maine, 4; New England, 12; New England Southern, 8; New Hampshire, 6; Vermont, 4. Total, 40.

Second District—Delaware, 6; New York, 12; New York East, 14; Newark, 10; New Jersey, 10; Troy, 12; Wilmington, 8. Total, 72.

Third District—Central New York, 10; Genesee, 12; Northern New York, 8; North India, 4; South India, 2; Wyoming, 10. Total, 46.

Fourth District—Baltimore, 10; Central Pennsylvania, 12; Erie, 10; Pittsburg, 8; Philadelphia, 14; Washington, 6; West Virginia, 10. Total, 70.

Fifth District—Central Ohio, 10; Cincinnati, 8; East Ohio, 12; Kentucky, 4; North Ohio, 8; North China, 2; Ohio, 10; South America, 2. Total, 56.

Sixth District—Alabama, 2; Atlanta, 4; Blue Ridge, 2; Central Tennessee, 2; East Tennessee, 2; Florida, 2; Georgia, 2; Holston, 4; North Carolina, 2; Savannah, 2; South Carolina, 6; St. John's River, 2; Virginia, 2. Total, 34.

Seventh District—Detroit, 16; Indiana, 14; Lexington, 4; Michigan, 16; Northwest Indiana, 8; North Indiana, 10. Total, 68.

Eighth District—Central Illinois, 10; Central Swedish, 2; Des Moines, 12; Iowa, 8; Northwest Iowa, 8; Rock River, 14; Upper Iowa, 12. Total, 66.

Ninth District—Bombay, 2; Dakota, 4; Minnesota, 8; North Dakota, 4; Northern Minnesota, 6; Norway, 2; Norwegian and Danish, 2; Western Swedish, 2; West Wisconsin, 8; Wisconsin, 8. Total, 46.

Tenth District—Black Hills, 2; Colorado, 6; Japan, 2; Liberia, 2; Nebraska, 8; North Nebraska, 4; Northwest India, 2; Sweden, 4; West Nebraska, 4; Northwest Nebraska, 2. Total, 36.

Eleventh District—Illinois, 16; Kansas, 8; Missouri, 6; Northwest Kansas, 4; Oklahoma, 4; Southern Illinois, 8; South Kansas, 6; Southwest Kansas, 6; St. Louis, 6. Total, 64.

Twelfth District—Arkansas, 2; Central Alabama, 4; Central Missouri, 4; Austin, 2; Little Rock, 2; Louisiana, 6; Mississippi, 4; Texas, 6; Tennessee, 2; Upper Mississippi, 4; West Texas, 4. Total, 40.

Thirteenth District—Central German, 6; Chicago German, 4; California German, 2; East German, 2; Northern German, 2; Northwest German, 2; St. Louis German, 6; Southern German, 2; North Germany, 2; South Germany, 4; Switzerland, 2; West German, 4. Total, 38.

Fourteenth District—California, 10; Columbia River, 4; Idaho, 2; Oregon, 4; Mexico, 2; Foochow, 2; Bengal, 2; Puget Sound, 4; Montana, 2; Southern California, 6; Western Norwegian-Danish, 2. Total, 40.

¶ 8. On Vacancies in General Committees.

When a Minister or Layman shall be elected a member of any General Committee, to wit: The Book Committee, the General Missionary Committee, the Church Extension Committee, or the Freedmen's Aid Committee, he shall reside within the General Conference District that he represents at the time of his appointment. And if, for any cause, he shall remove beyond the limits of such District, or shall cease to be a Member of the Methodist Episcopal Church, his office shall become vacant; and the Bishop having charge of the Conference in which the member may have resided shall appoint a successor from the same Conference to which the retiring member belonged, or within the bounds of which he resided.—*Journal*, 1876, p. 261.

¶ 9. Book Committee.

District.	Name.	Conference.
I.	A. T. Cass.....	New Hampshire.
II.	Henry Spellmeyer.....	Newark.
III.	C. C. Wilbor.....	Central New York.
IV.	W. L. McDowell.....	Philadelphia.
V.	W. F. Whitlock.	North Ohio.
VI.	J. E. Wilson.....	South Carolina.
VII.	H. J. Talbott.....	Indiana.
VIII.	O. P. Miller.....	Northwest Iowa.
IX.	J. E. Farmer.....	Wisconsin.
X.	D. L. Rader	Colorado.
XI.	Hanford Crawford.....	Saint Louis.
XII.	G. G. Logan.....	Upper Mississippi.
XIII.	H. A. Salzer	Northwest German.
XIV.	G. F. Bovard.....	Southern California.

Local Committee at New York: E. B. Tuttle, J. E. Andrus, T. J. Preston.

Local Committee at Cincinnati: Richard Dymond, J. N. Gamble, R. T. Miller.

¶ 10. General Committee on Missions, Church Extension, and Freedmen's Aid and Southern Education.

District.	Name.	Conference.
I.	W. W. Ogier.....	East Maine.
II.	H. A. Monroe	Delaware.
III.	W. D. Marsh.....	Northern New York.
IV.	R. C. Smith.....	Erie.
V.	J. C. Arbuckle.....	Ohio.
VI.	R. H. Robb.....	Georgia.
VII.	P. J. Maveety.....	Michigan.
VIII.	H. G. Jackson.....	Rock River.
IX.	N. E. Simonsen	Norwegian and Danish.
X.	G. W. Isham	Nebraska.
XI.	H. J. Coker.....	South Kansas.
XII.	W. H. Nelson	Central Alabama.
XIII.	Henry Lemcke.....	Chicago German.
XIV.	John Parsons.....	Oregon.

¶ 11. **Missionary Society.**

OFFICE: 150 Fifth Avenue, New York.

Corresponding Secretary, ADNA B. LEONARD.*First Assistant Corresponding Secretary*, HENRY K. CARROLL.*Assistant Secretary*, WILLIAM F. OLDHAM.*Recording Secretary*, STEPHEN L. BALDWIN.*Treasurer*, HOMER EATON.*Assistant Treasurer*, HENRY C. JENNINGS.

MANAGERS.

The Bishops, *ex officio*.

MINISTERS.

A. K. Sanford,
J. B. Graw,
H. A. Buttz,
Andrew Longacre,
J. R. Day,
H. A. Monroe,
Homer Eaton,
C. R. Barnes,
S. O. Benton,
Herbert Welch,
S. W. Gehrett,
F. M. North,
W. V. Kelley,
W. F. Anderson,
J. O. Wilson,
J. B. Faulks,

J. M. Buckley,
J. M. King,
S. F. Upham,
J. F. Goucher,
C. S. Harrower,
B. M. Adams,
George Abele,
S. P. Hammond,
E. S. Tipple,
S. W. Thomas,
G. P. Mains,
A. H. Tuttle,
J. L. Hurlbut,
C. S. Wing,
G. P. Eckman,
B. C. Conner.

LAYMEN.

J. H. Taft,
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Lemuel Skidmore,
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Laymen, Robert T. Miller, Jesse R. Clark, William F. Boyd.

2. TERM TO EXPIRE IN 1908.

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Laymen, James N. Gamble, George B. Johnson, Norman W. Harris.

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CHAPTER III.

CONSTRUCTIONS OF LAW BY THE GENERAL CONFERENCE.

¶ 22. Complaints and Charges.

§ 1. The question, "Are there any Complaints?" does not refer to Members of Annual Conferences, but refers (1) to charges of crime brought against preachers on Trial in the Annual Conference; (2) to complaints made against the moral or official conduct of Local Preachers; and (3) to complaints made against the official conduct of members of the Quarterly Conference other than those named above.—*Journal*, 1884, p. 376.

§ 2. The dismissal of a preliminary complaint is not a bar to a new complaint.—*Journal*, 1884, p. 372.

¶ 23. Testimony.

§ 1. Questions relating to the admissibility of evidence are Questions of Law.—*Journal*, 1848, p. 127.

§ 2. Documentary Evidence need not be spread on the Journal, but should be filed and preserved by the Secretary.—*Journal*, 1848, p. 129.

¶ 24. Irregular Proceedings.

§ 1. When an Annual Conference decides that a Preacher in Charge has received or expelled a Member contrary to the Discipline the decision does not exclude the Member so received, but restores the Member so expelled.—*Journal*, 1852, p. 73, and *Journal*, 1860, p. 297.

§ 2. When the Annual Conference decides that a Mem-

ber of the Church has been expelled contrary to the Discipline, such act of the Conference does not restore him to good standing in the Church, but simply restores him to membership in the Church; and when so restored he is placed in the position he occupied before he was tried—that is, he is an accused Member; and hence the Preacher is not at liberty to give him a Certificate of Membership.—*Journal*, 1860, p. 298.

§ 3. Irregularity in the Reception of a Member is not a bar to trial.—*Journal*, 1860, p. 298.

§ 4. If an expelled Member shall gain membership elsewhere without confession, contrition, and satisfactory reformation, his membership is null and void, and any Certificate of such membership should not be received.—*Journal*, 1884, p. 378.

¶ 25. Appeals.

§ 1. When an expelled Member has by neglect or otherwise forfeited his right to Appeal, a subsequent Quarterly Conference may not hear his Appeal.—*Journal*, 1860, p. 298.

§ 2. If a Member of an Annual Conference should die pending his Appeal to a Judicial Conference, his death does not affect the Appeal, which may still be prosecuted by his heirs or legal representatives.—*Journal*, 1884, p. 375.

§ 3. No new testimony is admissible in case of Appeal.—*Journal*, 1848, p. 127.

§ 4. If on Appeal a case has been remanded to an Annual Conference for a New Trial, the Conference may suffer the Appellant to withdraw before the New Trial.—*Journal*, 1848, p. 129.

¶ 26. Vote by Orders.

§ 1. The separate vote of either Order can be called only by a Member of that Order.—*Journal*, 1872, p. 148.

§ 2. On the call for a separate vote discussion is not in order.—*Journal*, 1872, p. 291.

§ 3. The meaning of the words "One third of either Order" is, one third of the Members of the Order present in the Conference when the call is made, and not one third of all the Members of the Order elected and returned.—*Journal*, 1892, p. 485.

§ 4. On a proposition recommending to the Annual Conferences a change in the Restrictive Rules, the vote was taken by Orders, and both Orders having concurred in the recommendation by a majority vote, and two thirds of the General Conference having voted in favor of the recommendation, it was declared to have been legally and constitutionally made.—*Journal*, 1892, p. 492.

¶ 27. Members of Annual Conferences.

§ 1. The Episcopacy of the Methodist Episcopal Church is a unit, and our economy assumes harmony of action. But Bishops are many, and in the division of the work into different Conferences presided over by different Bishops, a Bishop can, in accordance with the Discipline and usages of the Church, transfer an effective Preacher, with or without his desire, into a Conference under the jurisdiction of another Bishop without at the same time himself giving him an appointment. But every effective Preacher is entitled to an appointment within the Conference of which he is a member. His transfer to another Conference carries with it this right, and should not therefore be made without at the same time making adequate provision in a regular manner for his protection. Nevertheless, if a Preacher requests such a transfer to a Conference not to meet for some time after his transfer, he cannot complain if he does not receive work till the next ensuing session of the Conference after such transfer.—*Journal*, 1884, p. 372.

§ 2. An action of the General Conference changing the boundaries of an Annual Conference does not of itself

affect the Membership of Supernumerary and Superannuated Preachers, their Membership remaining as before such action till adjusted by mutual agreement of the Conferences affected by such change of boundaries.—*Journal*, 1884, p. 374.

§ 3. The examination (¶ 151) before the Annual Conference of candidates for admission to Full Membership should precede the vote for admission.—*Journal*, 1868, p. 224.

§ 4. Absentees from the session of an Annual Conference may not vote in the election of Delegates to the General Conference, nor upon proposed amendments to the Constitution.—*Journal*, 1896, p. 274.

¶ 28. On Orders.

§ 1. The question of electing a Preacher to Orders who has not passed an examination on the Course of Study prescribed for Preachers applying for Orders may not be submitted to a vote of the Conference. A Bishop may not submit to the vote of an Annual Conference the question of obedience to a law of the Church.—*Journal*, 1884, p. 376.

§ 2. The Orders of a Roman Catholic Priest may not be recognized by an Annual Conference.—*Journal*, 1884, p. 373.

¶ 29. Who Are "Laymen."

The General Conference holds that, in all matters connected with the election of Lay Delegates, the word "Laymen" must be understood to include all the Members of the Church who are not Members of the Annual Conferences.—*Journal*, 1872, p. 442.

¶ 30. The Pronouns "He," "His," "Him."

The pronouns *he*, *his*, and *him*, when used in the Discipline with reference to Stewards, Class Leaders, and

Sunday School Superintendents, shall not be so construed as to exclude women from such offices.—*Journal*, 1880, p. 339.

¶ 31. On Licensing and Ordaining Women.

§ 1. The Discipline of the Methodist Episcopal Church does not provide for nor contemplate the licensing of women as Local Preachers; and therefore the action of a Quarterly Conference, and of a Presiding Elder as the President thereof, in granting such license is without authority of law, is not in accordance with the Discipline as it is, and with the uniform administration under it.—*Journal*, 1880, pp. 353, 354.

§ 2. The law of the Church does not authorize the ordination of women to the Ministry of the Methodist Episcopal Church; and a Bishop is not at liberty to submit to the vote of the Conference the question of electing women to Orders.—*Journal*, 1880, p. 353.

§ 3. The General Conference judges it inexpedient to take any action on the subject of licensing women to exhort or to preach; and that it is also inexpedient to take any action on the subject of ordaining women to the Ministry.—*Journal*, 1884, p. 317.

¶ 32. The Quarterly Conferences.

§ 1. The Quarterly Conference may remove Trustees at any time for cause, where statutes of the State do not prevent, subject, however, to the provisions of ¶ 303 of the Discipline.—*Journal*, 1892, p. 490.

§ 2. Supernumerary and Superannuated Ministers residing out of the bounds of their Annual Conferences are members of the Quarterly Conferences where they reside, and are entitled to vote therein.—*Journal*, 1892, p. 490.

¶ 33. Elections by the Book Committee.

Your Committee has considered the matter embraced in the following preamble and resolution passed by the General Conference, to wit:

"Whereas, The right of the Bishops to take part in the deliberations of the Book Committee, pending the election of an editor or agent, has been questioned; and, whereas, several members of the Book Committee of the last quadrennium have filed a petition (see page 15 of the report of the Book Committee) asking the General Conference to define the duties and the rights of our General Superintendents in the election of an editor or agent by the Book Committee; therefore,

"Resolved, That this question be referred to the Committee on Judiciary with instructions to consider it and report their conclusions to this body."

And it respectfully reports:

While the language of the Discipline bearing upon the question involved (¶ 421) is obscure, and its meaning is not easily determined, the Committee is of the opinion that when vacancies are to be filled the General Superintendents are not present as part of a joint committee, nor for the purpose of joint action in any particular with the Book Committee, but they are present as a separate body to hear the action of the Book Committee, and their only function is to concur or to refuse to concur in that action, and they may take part in any discussion had by the Book Committee only by virtue of its request or permission.—*Journal*, 1892, p. 487.

¶ 34. Consolidation of Churches.

The Bishops have full power under the law and usage of the Methodist Episcopal Church to consolidate Churches and appoint one Pastor for the united Congregation.

In so doing they exercise an authority which from the beginning of our distinct Church life has been held to be resident in the Bishop presiding in an Annual Conference by virtue of his power to "fix the appointment of the Preachers."—*Journal*, 1900, p. —

CHAPTER IV.

PROPOSED NEW CONSTITUTION.

¶ 35. The General Conference of A.D. 1900, by a vote of 542 to 94, recommended the following Constitution, and ordered it to be submitted to the Annual Conferences in 1901 for their action thereon; and the General Conference also authorized the Bishops, if the Annual Conferences should concur in said recommendation by a vote of three fourths of all members present and voting, to thereupon declare said Constitution to be duly adopted and in force as the Constitution of the Methodist Episcopal Church.—EDITOR.

PREAMBLE.

In order the better to preserve our historic heritage, and the more effectually to cooperate with other branches of the one Church of Jesus Christ in advancing the kingdom of God among men, we, the ministers and laymen of the Methodist Episcopal Church, in accordance with the methods of constitutional legislation in force among us, hereby ordain, establish, and set forth as the fundamental law or Constitution of the Methodist Episcopal Church the Articles of Religion, the General Rules, and the Articles of Organization and Government, here following, to wit:

DIVISION I.

ARTICLES OF RELIGION.

DIVISION II.

THE GENERAL RULES.

DIVISION III.

ARTICLES OF ORGANIZATION AND GOVERNMENT.

PART I.

Pastoral Charges, Quarterly and Annual Conferences.

ARTICLE I. Pastoral Charges.—Members of the Church shall be divided into local Societies, one or more of which shall constitute a Pastoral Charge.

ARTICLE II. Quarterly Conferences.—A Quarterly Conference shall be organized in each Pastoral Charge, and be composed of such persons and have such powers as the General Conference may direct.

ARTICLE III. Annual Conferences.—The Traveling Preachers shall be organized by the General Conference into Annual Conferences, the sessions of which they are required to attend.

PART II.

The General Conference.

ARTICLE I. How Composed.—The General Conference shall be composed of Ministerial and Lay Delegates, to be chosen as hereinafter provided.

ARTICLE II. Ministerial Delegates.—§ 1. Each Annual Conference shall be entitled to at least one Ministerial Delegate. The General Conference shall not allow more than one Ministerial Delegate for every fourteen members of an Annual Conference, nor less than one for every forty-five; but for a fraction of two thirds or more of the number fixed by the General Conference as the ratio of representation an Annual Conference shall be entitled to an additional Delegate.

§ 2. The Ministerial Delegates shall be elected by ballot by the members of the Annual Conference at its session immediately preceding the General Conference. Such Delegates shall be Elders, at least twenty-five years of age, and shall have been members of an Annual Conference four successive years, and at the time of their election and at the time of the session of the General Conference shall be members of the Annual Conference which elected them. An Annual Conference may elect Reserve Delegates, not exceeding three in number, and not exceeding the number of its Delegates.

§ 3. No minister shall be counted twice in the same year in the basis for the election of Delegates to the General Conference, nor vote in such election where he is not counted, nor vote in two Conferences in the same year on a constitutional question.

ARTICLE III. Lay Delegates.—§ 1. A Lay Electoral Conference shall be constituted quadrennially, or whenever duly called by the General Conference, within the bounds of each Annual Conference, for the purpose of electing Lay Delegates to the General Conference, and for the purpose of voting on constitutional changes. It shall be composed of lay members, one from each Pastoral Charge within its bounds, chosen by the lay members of the Charge over twenty-one years of age, in such manner as the General Conference may determine. Each Pastoral Charge shall also elect in the same manner one Reserve Delegate. Members not less than twenty-one years of age, and holding membership in the Pastoral Charges electing them, are eligible to membership in the Lay Electoral Conference.

§ 2. The Lay Electoral Conference shall assemble at the seat of the Annual Conference on the first Friday of the session immediately preceding the General Conference, unless the General Conference shall provide otherwise.

§ 3. The Lay Electoral Conference shall organize by electing a President and Secretary, shall adopt its own

Rules of Order, and shall be the judge of the election, returns, and qualifications of its own members.

§ 4. Each Lay Electoral Conference shall be entitled to elect as many Delegates to the General Conference as there are Ministerial Delegates from the Annual Conference. A Lay Electoral Conference may elect Reserve Delegates, not exceeding three in number, and not exceeding the number of its Delegates. These elections shall be by ballot.

§ 5. Lay members twenty-five years of age, or over, holding membership in Pastoral Charges within the bounds of the Lay Electoral Conference, and having been lay members of the Church five years next preceding, shall be eligible to election to the General Conference. Delegates-elect who cease to be members of the Church within the bounds of the Lay Electoral Conference by which they were elected shall not be entitled to seats in the General Conference.

ARTICLE IV. Credentials.—The Secretaries of the several Annual and Lay Electoral Conferences shall furnish certificates of election to the Delegates severally, and send a certificate of such election to the Secretary of the preceding General Conference immediately after the adjournment of said Annual or Lay Electoral Conference.

ARTICLE V. Sessions.—§ 1. The General Conference shall meet at 10 o'clock on the morning of the first Wednesday in the month of May, in every fourth year from the date of the first Delegated General Conference—namely, the year of our Lord 1812—and at such place in the United States of America as shall have been determined by the preceding General Conference, or by a Commission to be appointed quadrennially by the General Conference, and acting under its authority; which Commission shall have power also in case of emergency to change the place for the meeting of the General Conference, a majority of the General Superintendents concurring in such change.

§ 2. The General Superintendents, or a majority of them, by and with the advice of two thirds of all the Annual Conferences, shall have the power to call an extra session of the General Conference at any time, constituted in the usual way; such session to be held at such time and place as a majority of the General Superintendents, and also of the above Commission, shall designate.

§ 3. In case of a great emergency two thirds of the General Superintendents may call special sessions of the Annual Conferences, at such time and place as they may think wise, to determine the question of an extra session of the General Conference, or to elect Delegates thereto. They may also, in such cases, call extra sessions of the Lay Electoral Conferences for the purpose of electing Lay Delegates to the General Conference.

ARTICLE VI. Presiding Officers.—§ 1. The General Conference shall elect by ballot from among the Traveling Elders as many General Superintendents as it may deem necessary.

§ 2. The General Superintendents shall preside in the General Conference in such order as they may determine; but if no General Superintendent be present, the General Conference shall elect one of its members to preside *pro tempore*.

§ 3. The presiding officer of the General Conference shall decide questions of order, subject to an appeal to the General Conference; but questions of law shall be decided by the General Conference.

ARTICLE VII. Organization.—When the time for opening the General Conference arrives the presiding officer shall take the chair, and direct the Secretary of the preceding General Conference, or in his absence one of his assistants, to call the roll of the Delegates-elect. Those who have been duly returned shall be recognized as members, their certificates of election being *prima facie* evidence of their right to membership; *provided*, however, that in case of a challenge of any person thus

enrolled, such challenge being signed by at least six Delegates from the territory of as many different Annual Conferences, three such Delegates being ministers, and three laymen, the person so challenged shall not participate in the proceedings of the General Conference, except to speak on his own case, until the question of his right shall have been decided. The General Conference shall be the judge of the election, returns, and qualifications of its own members.

ARTICLE VIII. Quorum.—When the General Conference is in session it shall require the presence of two thirds of the whole number of Delegates to constitute a quorum for the transaction of business; but a less number may take a recess or adjourn from day to day in order to secure a quorum, and at the final session may approve the Journal, order the record of the roll call, and adjourn *sine die*.

ARTICLE IX. Voting.—The Ministerial and Lay Delegates shall deliberate together as one body. They shall also vote together as one body with the following exception: A separate vote shall be taken on any question when requested by one third of either order of Delegates present and voting. In all cases of separate voting it shall require the concurrence of the two orders to adopt the proposed measure; except that for changes of the Constitution a vote of two thirds of the General Conference shall be sufficient, as provided in Article XI.

ARTICLE X. Powers and Restrictions.—The General Conference shall have full power to make rules and regulations for the Church under the following limitations and restrictions, namely:

§ 1. The General Conference shall not revoke, alter, nor change our Articles of Religion, nor establish any new standards or rules of doctrine contrary to our present existing and established standards of doctrine.

§ 2. The General Conference shall not organize nor authorize the organization of an Annual Conference with less than twenty-five members.

§ 3. The General Conference shall not change nor alter any part or rule of our government so as to do away Episcopacy, nor destroy the plan of our itinerant General Superintendency; but may elect a Missionary Bishop or Superintendent for any of our foreign Missions, limiting his Episcopal jurisdiction to the same respectively.

§ 4. The General Conference shall not revoke nor change the General Rules of our Church.

§ 5. The General Conference shall not deprive our ministers of the right of trial by the Annual Conference, or by a select number thereof, nor of an appeal; nor shall it deprive our members of the right of trial by a committee of members of our Church, nor of an appeal.

§ 6. The General Conference shall not appropriate the produce of the Book Concern, nor of the Chartered Fund, to any purpose other than for the benefit of the Traveling, Supernumerary, and Superannuated Preachers, their wives, widows, and children.

ARTICLE XI. Amendments.—The concurrent recommendation of two thirds of all the members of the several Annual Conferences present and voting, and of two thirds of all the members of the Lay Electoral Conferences present and voting, shall suffice to authorize the next ensuing General Conference by a two thirds vote to alter or amend any of the provisions of this Constitution excepting § 1, Article X; and also, whenever such alteration or amendment shall have been first recommended by the General Conference by a two thirds vote, then so soon as two thirds of all the members of the several Annual Conferences present and voting, and two thirds of all the members of the Lay Electoral Conferences present and voting, shall have concurred therein, such alteration or amendment shall take effect; and the result of the vote shall be announced by the General Superintendents.

CHAPTER V.

I. GENERAL CONFERENCE OF 1900.

¶ 36. Rules of Order.

1. The Conference shall meet at 8:30 o'clock A. M. and adjourn at 12:30 o'clock P. M., but may alter the time of meeting and adjournment at its discretion. A recess of ten minutes shall be taken at 10:30 o'clock.

2. The President shall take the chair precisely at the hour to which the Conference stood adjourned, and cause the same to be opened by the reading of the Scriptures, singing, and prayer, and on the appearance of a quorum shall have the Journal of the preceding session read and approved, and the business of the Conference shall proceed in the following order, namely:

(1) The roll of Conferences shall be called in alphabetical order for the presentation of appeals, resolutions, and miscellaneous business, for immediate consideration. All memorials and all resolutions and miscellaneous papers not presented for immediate consideration shall be placed in the hands of the Secretary without announcement. The person introducing a proposition under this call may speak to it if it be seconded; after which a motion to refer, if made, shall be entertained and be decided without debate.

(2) Reports, first of the standing and then of the select committees; *provided*, always, that each call severally shall have been completed before either preceding one shall be repeated.

3. The President shall decide all questions of order, subject to an appeal to the Conference, and in case of such appeal the question shall be taken without debate,

except that the President may state the grounds of his decision, and the appellant may state the grounds of his appeal.

4. The President shall appoint all committees, unless otherwise especially ordered by the Conference.

5. On assigning the floor to any member of the Conference the President shall distinctly announce the name of the member to whom it is assigned and the Annual Conference he represents.

6. Resolutions shall be written and presented in duplicate by the mover, and all the motions shall be reduced to writing if the President, Secretary, or any member requests it.

7. When a motion is made and seconded, or a resolution introduced and seconded, or a report presented and read by the Secretary, or stated by the President, it shall be deemed in possession of the Conference; but any motion or resolution may be withdrawn by the mover at any time before amendment or decision.

8. The motions to adjourn, to suspend the rules, to lay on the table, to take from the table, and the call for the previous question shall be taken without debate.

9. No new motion or resolution shall be entertained until the one under consideration has been disposed of, which may be done by adoption or rejection, unless one of the following motions should intervene, which shall have precedence in the order in which they are placed, namely:

(1) To fix the time to which the Conference shall adjourn.

(2) To adjourn.

(3) To take a recess.

(4) To lay on the table.

(5) For the previous question.

(6) To postpone to a given time.

(7) To refer.

(8) Substitute.

(9) Amendment.

(10) To postpone indefinitely.

The motion for the previous question cannot be laid on the table.

Only one amendment to an amendment shall be in order, but then it shall be in order to move a substitute for the main question and one amendment to the substitute, and if a substitute is accepted, it shall replace the original proposition. In voting, the Conference shall pursue the following order, namely: The main question shall first be perfected by voting on the amendments proposed to the main question, and then the Conference shall vote upon the substitute and its amendment.

10. It shall be in order for any member to call for the ayes and noes on any question before the Conference, and if the call be sustained by one hundred members present, the vote thereon shall be taken by ayes and noes. If not sustained, members voting in the minority, if the number voting in said minority is less than one hundred, may have their votes recorded by name.

11. It shall be in order to move that the question be taken without further debate on any measure pending, except in cases in which character is involved, and if sustained by a vote of two thirds, the question shall be taken; nevertheless, it shall be in order under this rule to move to recommit, to divide, or to lay on the table after the previous question has been ordered.

12. The motion to adjourn shall be taken without debate, and shall always be in order, except (1) when a member has the floor; (2) when a question is actually put, or a vote is being taken; (3) when a question is pending on sustaining the demand for the previous question; (4) when the previous question has been called and sustained, and action under it is still pending; and (5) when a motion to adjourn has been negatived, and no business or debate has intervened.

13. When any motion or resolution shall have been acted upon by the Conference, it shall be in order for any member who voted with the prevailing side to move

a reconsideration; but a motion to reconsider a nondebatable motion shall be decided without debate.

14. No resolution altering or rescinding any part of the Discipline shall be adopted until it shall have been in possession of the Conference at least one day, and shall have been printed in the *Daily Christian Advocate*, except amendments to the report of a committee when under consideration for adoption.

15. When any member is about to speak in debate, or to deliver any matter to the Conference, he shall arise and respectfully address the President, but shall not proceed until recognized by him, and the member must address the chair from his place.

16. No member shall be interrupted when speaking except by the President, to call him to order when he departs from the question, or uses personalities or disrespectful language; but any member may call the attention of the President to the subject when he deems a speaker out of order, and any member may explain when he thinks himself misrepresented.

17. When a member desires to speak to a question of privilege he shall briefly state the question; but it shall not be in order for him to proceed until the President shall have decided it a privileged question.

18. No person shall speak more than twice on the same question, nor more than ten minutes at one time, without leave of the Conference; nor shall any person speak more than once until every member choosing to speak shall have spoken; *provided*, however, that a committee making a report, shall, through its chairman, or one of its members selected by the committee or its chairman, in all cases be entitled to ten minutes to close the debate, either to oppose the motion to lay the report on the table, or, this permission not having been used, to close the debate on the motion to adopt. The committee shall not be deprived of its right to close the debate even after the previous question has been ordered.

19. No member shall absent himself from the sessions of the Conference without leave, unless he is sick or unable to attend.

20. No member shall be allowed to vote on any question who is not within the bar at the time when such question shall be put by the President, except by leave of the Conference, when such member has been necessarily absent.

21. Every member who is within the bar at the time a question is put shall vote, unless the Conference, for special reasons, excuses him.

22. Members presenting memorials, petitions, and other papers for reference, shall prepare the paper by writing in a plain hand on the back of it the following items, in the following order, namely:

- (1) Name of the member presenting the paper.
- (2) Conference to which he belongs.
- (3) Conference, member, or church whence it comes.
- (4) Subject to which it relates.
- (5) First name on the petition.
- (6) Number of other petitioners.
- (7) The committee to which he desires it referred.

All resolutions and papers thus presented shall be delivered to the Secretary of the Conference, in triplicate, and by him sent to the committee according to indorsement, and announced in the Journal of the day.

23. When any member shall move the reference of any portion of the Journal of any Annual Conference to any committee he shall at the same time furnish a copy of the portion he wishes referred, prepared as already provided in the case of memorials.

24. All resolutions contemplating verbal alterations of the Discipline shall state the language of the paragraph and line to be altered, and also the language to be substituted.

25. All committees proposing changes of the Discipline shall not only recite the paragraph and line to be amended, but also the paragraph as amended.

26. Committees shall not originate business, but shall consider and report upon all subjects referred to them by the General Conference.

27. All committees shall furnish duplicates of their reports.

28. Where a subject-matter has been received by the Conference and referred to a committee, and a report thereon has been made to the Conference, it shall not be in order for another committee to consider the same subject, or for the Conference to entertain a report from another committee on the said subject; but when any committee shall ascertain that a subject which has been referred to it has also been referred to another committee, it shall report the fact to the Conference, and the Conference shall direct which committee shall have permanent charge of said subject.

29. All written motions, reports, and communications to the Conference shall be passed to the Secretary, to be by him read to the Conference.

30. A call for a vote by orders shall be made and seconded by members of the same order.

31. When voting by orders the separation shall be merely in regard to the taking, announcing, deciding, and recording the vote of each order on the question on which the separate vote is demanded. Any incidental matter bearing upon such vote shall be decided by the Conference acting as one body. In taking a vote by orders it shall be by a count vote, first of the order calling for the separate vote and then of the other, but either order may call for the ayes and noes by one fourth of its members, and if the call is sustained, the names of the delegates, first of the order calling and then of the other, shall be called, and each member shall answer aye or no.

32. All demonstrations of approval or disapproval during the progress of debate shall be deemed a breach of order.

33. No person shall stand in the open spaces in the room.

34. The ushers shall keep the aisles and spaces within the bar of the Conference clear for their proper use, and none but delegates shall be admitted within the inclosure constituting the bar of the Conference, except by ticket issued by the Chairman of the Commission of the General Conference.

35. These rules shall not be suspended except by a vote of two thirds of the members present and voting.

¶ 37. Standing Committees.

§ 1. The several delegations shall appoint one minister and one lay member for each Standing Committee.

§ 2. The committees shall hold their meetings on the days of the week as follows:

The Committees on Episcopacy, on Itinerancy, on Boundaries, on Revisals, on Temporal Economy, on the State of the Church, and on Temperance, on Monday, Wednesday, and Friday; the Committees on Book Concern, on Missions, on Education, on Church Extension, on Sunday Schools and Tracts, and on Freedmen's Aid and Southern Education, on Tuesday, Thursday, and Saturday; the Committee on Epworth League, Tuesday and Friday.—*Journal*, 1900, p. —

¶ 38. Report of Treasurer of Commission on Entertainment.

REPORT OF TREASURER.

To the General Conference of 1900:

Herewith please find statement of the amount apportioned by the Book Committee to each Annual Conference, for the expenses of the General Conference, including also the amount received and the amount paid for each delegation.

At the end will be found a summarized statement of the

total receipts and the total disbursements. This shows a small credit balance, notwithstanding the large increase in the number of delegates. When the Chicago Local Committee on General Conference get their expense accounts and income from sales of boxes and sittings finally adjusted, we expect an additional sum from them to go to our credit.

APPORTIONMENT, ETC.

CONFERENCES.	Appor- tionment	Receipts.	Expenses.
Alabama	\$78	\$44 00	\$183 73
Arizona	100	28 00	.... ..
Arkansas.....	135	58 25	143 10
Atlanta.....	210	110 00	342 79
Atlantic Mission.....	12	.... ..	.... ..
Austin	129	103 00	199 95
Baltimore.....	2,321	1,948 00	824 32
Bengal-Burma.....	25	39 40	602 00
Black Hills.....	110	49 50	195 96
Blue Ridge.....	56	31 50	188 39
Bombay	63	.... ..	1,181 00
Bulgaria.....	3	3 50	.... ..
California.....	1,601	623 68	1,927 50
California German.....	118	65 65	339 20
Central Alabama.....	178	46 09	364 64
Central China.....	10	11 71	.... ..
Central German.....	873	747 00	420 20
Central Illinois.....	1,872	912 50	615 39
Central Missouri.....	306	99 81	276 60
Central New York.....	2,052	1,137 54	845 84
Central Ohio	1,681	791 65	606 78
Central Pennsylvania.....	2,545	2,039 25	1,082 88
Central Swedish	295	208 35	112 00
Central Tennessee.....	74	24 00	160 60
Chicago German.....	503	506 00	230 66
Cincinnati.....	1,802	1,087 14	417 11
Colorado	984	532 45	546 45
Columbia River.....	346	257 25	502 00
Congo Mission.....	.... ..	.... ..	.... ..
Dakota	634	364 00	335 43
Delaware	682	379 00	578 27
Denmark.....	28	6 75	.... ..
Des Moines.....	1,841	1,119 35	811 00
Detroit.....	2,543	1,179 39	922 15
East German.....	542	424 00	177 50
East Maine.....	780	470 50	348 93
East Ohio.....	2,453	1,680 07	863 45
East Tennessee.....	109	47 00	177 73
Erie.....	1,880	1,172 65	763 09
Finland and St. Petersburg.....	11	.... ..	.... ..
Florida	111	64 50	211 84
Foochow.....	20	27 33	578 20

REPORT OF TREASURER.—*Continued.*

CONFERENCES.	Appor- tionment	Receipts.	Expenses.
Genesee.....	\$2,564	\$1,226 25	\$945 30
Georgia.....	36	21 00	195 03
Gulf Mission.....	33	19 00	.... ..
Hinghua Mission.....	27	19 26	.... ..
Holston.....	335	175 01	353 30
Idaho.....	133	74 00	328 90
Illinois.....	2,631	2,069 44	907 17
Indiana.....	2,160	1,197 70	865 78
Iowa.....	1,220	1,045 70	567 55
Italy.....	99	30 00	589 50
Japan.....	34	40 19	1,045 16
Kansas.....	1,179	839 85	612 57
Kentucky.....	446	171 00	285 50
Korea.....	.....	.... ..	.... ..
Lexington.....	385	131 03	256 00
Liberia.....	14	16 00	1,118 00
Little Rock.....	117	73 50	174 43
Louisiana.....	491	211 90	591 08
Maine.....	853	533 07	433 92
Malaysia Mission.....	.....	.... ..	.... ..
Mexico.....	28	30 20	310 44
Michigan.....	2,586	1,171 60	1,068 61
Minnesota.....	1,169	535 15	587 35
Mississippi.....	274	71 00	390 13
Missouri.....	995	492 00	424 42
Montana.....	320	163 00	260 45
Nebraska.....	1,050	546 74	661 01
Nevada.....	186	2 00	.... ..
New England.....	3,398	1,359 97	1,135 52
New England Southern.....	1,830	1,153 60	918 29
New Hampshire.....	1,022	695 28	637 43
New Jersey.....	2,529	2,271 75	953 59
New Mexico English.....	76	.... ..	.... ..
New Mexico Spanish.....	14	8 00	.... ..
New York.....	3,662	2,432 90	1,201 97
New York East.....	4,330	2,043 10	1,310 94
Newark.....	3,132	2,494 50	821 62
North Carolina.....	171	67 75	214 25
North China.....	5	25 60	649 69
North Dakota.....	510	334 75	382 78
North Germany.....	130	139 00	633 20
North India.....	37	70 50	2,801 86
North Indiana.....	1,801	1,678 00	643 75
North Montana.....	99	42 00	.... ..
North Nebraska.....	772	342 65	333 01
North Ohio.....	1,246	663 96	541 60
North Pacific German.....	37	.... ..	.... ..
Northern German.....	335	269 20	129 60
Northern Minnesota.....	974	326 70	468 62
Northern New York.....	1,693	1,229 10	729 80
Northern Swedish.....	181	10 00	.... ..
Northwest German.....	261	260 00	124 30

REPORT OF TREASURER.—Continued.

CONFERENCES.	Appor- tionment	Receipts.	Expenses.
Northwest India.....	\$60	\$57 74	\$661 42
Northwest Indiana.....	1,425	971 66	374 83
Northwest Iowa.....	1,453	1,190 50	602 68
Northwest Kansas.....	557	368 71	408 67
Northwest Nebraska.....	109	82 00	183 65
Norway.....	63	63 00	550 50
Norwegian and Danish.....	300	281 00	114 00
Ohio.....	1,858	1,312 45	756 47
Oklahoma.....	232	104 36	348 97
Oregon.....	462	211 00	626 40
Philadelphia.....	3,882	2,613 75	1,233 69
Pittsburg.....	2,574	1,436 32	606 99
Puget Sound.....	462	383 00	983 00
Rock River.....	3,571	1,821 75	633 10
Saint John's River.....	106	71 00	234 80
Saint Louis.....	1,190	785 00	445 62
Saint Louis German.....	708	448 00	392 31
Savannah.....	159	108 43	198 69
South America.....	153	160 72	971 35
South Carolina.....	548	224 90	624 67
South Germany.....	160	170 00	1,420 50
South India.....	29	32 38	....
South Kansas.....	1,000	798 00	499 59
Southern California.....	1,052	478 00	1,198 50
Southern German.....	132	140 90	211 20
Southern Illinois.....	1,139	622 00	540 93
Southwest Kansas.....	890	805 00	530 64
Sweden.....	237	271 35	1,591 89
Switzerland.....	175	370 00	724 00
Tennessee.....	175	49 80	171 28
Texas.....	302	177 75	755 25
Troy.....	2,590	2,112 20	1,134 49
Upper Iowa.....	1,975	1,840 50	727 43
Upper Mississippi.....	351	157 35	367 64
Utah.....	79	....	....
Vermont.....	883	603 56	386 00
Virginia.....	132	108 00	184 40
Washington.....	711	446 00	574 21
West China.....	.....	....	....
West German.....	429	382 30	314 03
West Nebraska.....	400	187 00	348 71
West Texas.....	252	123 00	341 35
West Virginia.....	1,182	835 87	748 27
West Wisconsin.....	1,275	589 41	414 84
Western Norwegian-Danish.....	37	2 00	359 25
Western Swedish.....	128	103 60	157 31
Wilmington.....	1,572	1,165 00	789 40
Wisconsin.....	1,500	622 50	482 60
Wyoming.....	2,029	1,385 55	796 42
Wyoming Mission.....	89	....	....
		\$74,537 97	\$72,402 04

GENERAL SUMMARY.

RECEIPTS.

Balance General Conference, 1896.....	\$2,104 57	
Additional collections received on apportionment for General Conference, 1896.....	2,414 72	
Sale of souvenirs, 1896.....	19 47	
Interest on loans made by order of Book Committee.....	213 39	
Collections from Conferences.....	71,537 97	
	<hr/>	\$79,290 12

DISBURSEMENTS.

Home traveling expenses.....	\$21,444 36	
Foreign traveling expenses: thirty-four delegates and two Missionary Bishops.....	14,713 21	
Hotels and board.....	39,220 80	
Fraternal delegates.....	316 57	
Printing, stationery, correspondence and postage for General Conference and General Conference Commission.....	1,986 87	
Official stenographer and stationery.....	298 05	
Pages.....	134 92	
Clerical help.....	30 00	
General Conference Commission traveling and hotel expenses during quadrennium.....	982 13	
	<hr/>	79,126 91
Credit balance.....		<hr/> \$163 21

All of which is respectfully submitted,

RICHARD DYMOND, *Treasurer.*

II. GENERAL CONFERENCE OF 1904.

¶ 39. Location, Arrangements, etc.

The Book Committee shall have full power to make arrangements for the General Conference of 1904, and to make provision for the expense thereof.—*Journal*, 1900, p. —

¶ 40. Assignment of Seats.

Where the delegates to any General Conference shall have been chosen, the Secretary of the Annual Conference shall report the number of its delegates, ministers and laymen, to the Secretary of the preceding General Conference.

At a date within two days of the session of the General Conference a committee consisting of the Secretary of the preceding General Conference and the Committee on Entertainment, with a Bishop presiding, shall make the assignment of seats in a manner as follows: A plan of the audience room having been constructed, the names of the Annual Conferences shall be placed in a box or other receptacle, and after they have been thoroughly mixed the Secretary of the General Conference shall draw the same. The delegation first drawn shall occupy contiguous seats in the row nearest the chair of the presiding officer, and the seats shall be filled by lot in regular order, beginning at the extreme left of the chair of the presiding officer. Any layman desiring to sit separately from his ministerial delegation shall notify the Secretary of the General Conference within one week of his election.—*Journal*, 1900, p. —

¶ 41. Plan for Reference of Papers to Committees of the General Conference.

To the Committee on Episcopacy shall be referred memorials, resolutions, and other papers relating to the Episcopacy or to the administration or characters of individual Bishops, as well as proposals to change the law relating to the Episcopate, and also all miscellaneous matters relating to the Bishops or their office.

To the Committee on Itinerancy shall be referred memorials, resolutions, and other papers relating to Pastors and the Pastorate, as well as proposed changes touching the Pastorate and the Presiding Eldership.

To the Committee on Missions shall be referred memorials, resolutions, and other papers relating to the Missionary Societies and Missions, including proposed changes in the law of the Church concerning Missions and the Missionary Society.

To the Committee on Sunday Schools and Tracts shall be referred memorials, resolutions, and other papers relating to the Sunday School Union and Tract Society, and these causes in general, and also proposals to change the law on these subjects.

To the Committee on Church Extension shall be referred memorials, resolutions, and other papers touching the Church Extension Board, the General Committee of Church Extension, and the cause of Church Extension in general, and also proposed changes in the law relating to this cause.

To the Committee on the Book Concern shall be referred memorials, resolutions, and other papers relating to the Book Concerns and the publishing interests of the Church, and also proposals to change the law relating to this department of the Church's interests.

To the Committee on the Freedmen's Aid and Southern Education Society shall be referred memorials, resolutions, and other papers relating to this society and its work, and also proposed changes in the law relating thereto.

To the Committee on Education shall be referred memorials, resolutions, and other papers relating to the Board of Education and the cause of education, and also proposals to change the law relating to such matters.

To the Committee on Temperance shall be referred memorials, resolutions, and other papers relating to the cause of temperance, and also proposals to change the law bearing upon this subject.

To the Committee on Boundaries shall be referred memorials, resolutions, and other papers relating to the boundaries of Annual and Mission Conferences, Missions, and boundaries of General Conference Districts, including proposals to change the law relating to such boundaries.

To the Committee on Temporal Economy shall be referred memorials, resolutions, and other papers relating to property, financial interests, and temporalities in general, not included in the specified work of the preceding committees. Propositions to change the law relating to such matters shall also be referred to this committee.

To the Committee on the State of the Church shall be referred memorials, resolutions, and other papers touching the general welfare of the Church not mentioned above as belonging to the preceding committees, and also proposals to change the law relating to matters thus involved.

To the Committee on Revisals shall be referred memorials, resolutions, and other papers proposing or suggesting changes in the wording of the Book of Discipline, excepting changes which come within the province of other committees as above indicated, and including particularly miscellaneous changes in the text of the Discipline.

All committees may propose changes in the wording of the Discipline if the law is within its province, providing such changes legitimately grew out of subjects submitted to the committee.—*Journal*, 1900, p. —

CHAPTER VI.

MISCELLANEOUS.

¶ 42. Temperance and the Prohibition of the Liquor Traffic.

Notwithstanding the magnitude of the evil of intemperance, the tremendous social, financial, and political power of the saloon, and the astounding indifference of many good citizens who ought to be aroused to activity against its encroachments, we are still firm in the belief that an awakened and aggressive Church can and should, under divine guidance, deal the liquor traffic, "the sum of all villainies," its deathblow. In the language of the Episcopal Address we declare that the Methodist Episcopal Church must continue "to war upon the whole system from its beginning to its horrible consummation."

We are neither appalled nor dismayed, but in the name of the Master we call upon every member of our Church to put forth increasing and persistent effort to accomplish the overthrow of this mighty agency of evil, the legalized liquor traffic, a business that debases all who come beneath its baleful sway, while it brings indescribable wretchedness to thousands of innocent sufferers.

1. *Personal Abstinence.*

We insist that total abstinence from all intoxicating beverages is the plain duty of every individual and an obligation which rests with peculiar weight upon every Christian.

2. *Other Organizations.*

We rejoice in the existence of those organizations that are committed to the principle of total abstinence and those that are seeking to secure the legal prohibition of the liquor traffic. To them all we bid a hearty Godspeed and commend to the kindly and favorable consideration of our people the various organizations that are earnestly and courageously striving to secure such beneficent results.

3. *Attitude toward the Traffic.*

We are more firmly convinced than ever of the truth and the force of that vigorous declaration of the Episcopal Address of 1888, "It can never be legalized without sin." Planting ourselves upon the bed rock of that solid proposition, we declare that no citizen and no Christian has a right by example, by voice, by influence, or by his ballot to contribute to the establishment or to the maintenance of the ungodly license policy as applied to the liquor traffic.

We are unalterably opposed to the enactment of license laws, because such laws are wrong in principle and ineffectual as a means of restraint. We will not be content with any system of levying tribute upon this corrupt traffic. We demand its entire destruction, and to the accomplishment of this result we pledge our best endeavor.

The Church of God should be always and everywhere the courageous, hopeful, and unflinching foe of this enemy of all things pure and good, and should continue its warfare until, like the crime of slavery, the saloon has become a thing of the past.

4. *Government and the Traffic.*

We deplore the fact that our general Government, by its internal revenue system, continues to give legal recognition to so corrupt a business, and especially do we

condemn the course of the Government in accepting and collecting revenue from persons in prohibition towns or States who are known by the officers of the Treasury Department to be engaged in the violation of prohibitory law.

We commend as worthy our unstinted praise the act of Congress in prohibiting the sale of intoxicating beverages at army posts and in forts, camps, and reservations used for military purposes. We record with gratitude our appreciation of the act of Secretary John D. Long, of the Navy, in banishing the sale of intoxicants from our war vessels and navy yards.

We deeply regret that after the enactment of a law prohibiting the sale of intoxicating beverages at army posts and in forts, camps, reservations, and National Soldiers' Homes used for military purposes, a law, plainly intended to effect this result, and so understood by its friends and foes in and out of Congress, and by the chief magistrate who signed it, by a construction, it seems to us, forced and unnatural, placed upon the law by the Attorney-general, its plain intent was defeated, and the Government of the United States, amid the exultation of all sympathizers with the liquor traffic, resumed the practice of selling intoxicating liquors to its soldiers; we are gratified that the House Committee on Military Affairs has favorably reported a bill so explicit in its terms that no antagonism to its object can obscure its meaning.

We earnestly appeal to the President of the United States to use his powerful influence to promote its adoption, and to our ministers and members to urge by petition and personal letters to their representatives in the House and Senate the speedy enactment of this measure of protection to our soldiers from a foe more deadly than shot or shell.

Aroused and indignant at the aggressions of the liquor power, at the inexcusable miscarriage of the anti-canteen law, and at the new perils in which the nation

is involving its new possessions, the Church will summon and pledge all our ministers and people to a more determined struggle against this enormous evil, and urge each to contribute thereto, according to his judgment, his testimony, his example, and his ballot.

We call upon the administration to make use of its tremendous power in the military government of the Eastern islands that have come under our control, so that the people of those islands shall not be debauched by the introduction of the liquor traffic among them.

5. *Political Action.*

Conceding that it is not the province of the Church to give affirmative direction to, or assume to control, the franchise of the citizen, it by no means follows that the Church must be silent concerning great wrongs because they have intrenched themselves in law or have become potent in influencing and controlling political action.

One of the greatest dangers to our country's welfare is the tremendous power which the organized liquor traffic wields in political affairs, a power so great and so promptly applied that, with rare exceptions, candidates for public office dare not speak their honest sentiments concerning that traffic, while office holders, ambitious to secure a reelection, realize that the faithful performance of their duty in the enforcement of law against the saloon will be fatal to their hopes for promotion.

When the Christian citizen is as prompt with his political rewards and punishments as is the supporter of the saloon the cause of civic righteousness will have made a notable advance.

Quoting and reaffirming the action of the General Conference of 1892, we "record our deliberate judgment that no political party has a right to expect, nor ought it to receive, the support of Christian men so long as it stands committed to the license policy or refuses to put itself on record in an attitude of open hostility to the

saloon. But the foregoing must not be considered as in the interest of any political party."

6. *Recommendations.*

1. That at each session of every Annual Conference a Conference anniversary or mass meeting be held in the interest of temperance and prohibition.

2. That we continue to observe in all our churches the fourth Sunday in November as Temperance Sunday.

3. That increased attention be given to the subject of temperance in all of our Sunday schools, Epworth Leagues, and Junior Leagues, and that the total abstinence pledge be presented therein.

4. That the Permanent Committee on Temperance and Prohibition be continued with the same powers and for the same purposes that are set forth at length in Part II of the report of the Committee on Temperance and Prohibition of the Liquor Traffic as printed in the Discipline of 1896. The Permanent Committee on Temperance and Prohibition shall be constituted as follows:

At Large, J. G. Evans, chairman; First District, W. F. Warren; Second District, J. B. Graw; Third District, S. M. Koon; Fourth District, H. T. Ames; Fifth District, A. B. Leonard; Sixth District, J. M. Carter; Seventh District, Samuel Dickie; Eighth District, M. M. Parkhurst; Ninth District, M. N. Johnson; Tenth District, John Dale; Eleventh District, J. W. VanCleve; Twelfth District, A. E. P. Albert; Thirteenth District, H. Lemcke; Fourteenth District, Wilmot Whitfield.

5. That by every means at our command we encourage teachers in our public schools and higher institutions of learning to give careful attention to the matter of scientific temperance instruction as provided by the laws of most of our States.

6. That our Church papers give more attention to the temperance reform than they have heretofore done.

7. That ministers and members of our Church do not become nor remain members of social clubs which keep a bar or provide intoxicating liquors for the use of their members and others.

¶ 43. Week of Prayer.

The General Conference regards the annual observance of the Week of Prayer in concert with the Christian people of other denominations as highly salutary; as an appropriate recognition of the unity of the Church; as a suitable expression of faith in the efficacy of prayer; and as well calculated to promote the spirituality, the activity, and prosperity of the Church of Christ.—*Journal*, 1872, p. 230.

¶ 44. Day of Prayer for Colleges.

The General Conference ordered this service to be observed hereafter on the last Thursday in January.—*Journal*, 1872, p. 442.

¶ 45. American Bible Society.

Resolved, 1. That this General Conference approves of the American Bible Society and all its work, and because of its most efficient aid in all home and foreign missionary fields we heartily commend it to the consideration and regard of our local Churches.

2. That we not only believe in and commend the Bible Society, but as faith without works is dead, we urge upon our pastors to faithfully present its claims and take collections in its behalf.

3. That each Annual Conference shall be requested to constitute a Standing Committee on the American Bible Society, under whose directions a Bible Society anniversary shall be held at least twice each quadrennium during a session of the Annual Conference.—*Journal*, 1900, p. —

¶ 46. Negotiations between Preachers and People.

Direct negotiations between Pastors and Churches in advance of the making of the appointments by the Bishops are contrary to the spirit of our itinerant ministry and subversive of our ecclesiastical polity, and as such should be discouraged by our Bishops, Pastors, and People.—*Journal*, 1884, p. 313.

¶ 47. Sunday School Union.

§ 1. The Sunday School Union of the Methodist Episcopal Church sustains no organic or official relation whatever to the American Sunday School Union, any relation existing being only of a fraternal character.

§ 2. Our distinct doctrines and work are sufficient reasons for our having a distinct organization; and we exhort our people to organize any new schools which may be formed under the auspices of our own Union. (See ¶ 349, Discipline.)

§ 3. Annual collections for our Union should be made in all our charges, contributions for other bodies of a like character being of a secondary importance and of no obligation as a Church duty.

¶ 48. Union with Other Churches.

Whenever any Synod, Conference, Church Society, or other body of Christians, agreeing in doctrine with the Methodist Episcopal Church, shall desire to become a component part of said Church, the Annual Conference of the Methodist Episcopal Church most nearly or conveniently related, territorially, to such Synod, Conference, Church Society, or body, shall have power, with the consent of the Bishop presiding, on being satisfied with

the agreement of such Synod, Conference, Church Society, or body of Christians with the Methodist Episcopal Church in Doctrine and Discipline, to receive such organization in a body into our communion. Ministers so received shall hold such relations and enjoy such privileges as they would hold or enjoy if admitted individually on their credentials. Members so received shall sustain the same relation to the local Church they would sustain if received individually by certificates. Before such reception, however, a properly authenticated register of such ministers and members shall be deposited with the Secretary of the Conference considering such reception. In all cases of the reception of Churches, satisfactory assurance shall be given the Conference that the property shall be placed in the custody of Trustees of the Methodist Episcopal Church, and that the Churches will receive pastors appointed by the authority of the General Conference of said Church.—*Journal*, 1896, p. 398.

¶ 49. Examination of Conference Journals.

I.

The examination of Annual Conference Journals by the General Conference shall be upon the following points:

§ 1. The Journal should be a copy of the Record of the regular proceedings of the Conference.

§ 2. It should have the signature of the President and Secretary to the Journal of each Annual Session.

§ 3. The Journal must be either in manuscript or printed and substantially bound. If the latter, in quadrennial volumes.

§ 4. The Conference Roll should be presented.

§ 5. Reports of Committees should be given.

§ 6. The Statistics should be shown.

§ 7. The Appointments should appear.

§ 8. If printed and bound, there should be the Secretary's Certificate that the volume is a complete and

correct Record of the proceedings, and that it was adopted by the Conference as its Official Record.

§ 9. There should be proper headings of pages, marginal indexes, and clearness and accuracy of statement of the business transacted.

§ 10. Chirography, orthography, erasures, interlineations, pastings, and the neat, businesslike appearance of the page should be noted.

§ 11. Separate items of business should be in separate paragraphs.

§ 12. The Journal should state where the sessions were held, the names of makers of motions, the findings of committees of trials, all the disciplinary questions properly noted, with their answers; the action on a motion, a title-page, and decisions of Bishops on questions of law.

§ 13. Any action adverse to the polity, the unity, or the purity of the Church should be carefully noted.

§ 14. The Annual Conference Secretaries should prepare their Conference Records in view of such examinations.—*Journal*, 1884, p. 319.

II.

Your Committee on Itinerancy has examined the Annual Conference Journals and respectfully submit the following report:

The Journals of the following Conferences have met all the requirements of the Discipline:

Baltimore, Blue Ridge, Chicago German, Central Swedish, Colorado, Central Ohio, Central Tennessee, Cincinnati, Central Illinois, Central India and Malaysia, California German, Central German, Central Pennsylvania, Des Moines, Dakota, East Maine, East Ohio, Florida, Georgia, Genesee, Holston, Italy, Iowa, Indiana, Kentucky, Kansas, Liberia, Louisiana, Lexington, Mississippi, Montana, Mexico, Missouri, Northern German, New York East, Norwegian and Danish, North Sweden Mission, North Germany, Northern New York, New

England Southern, North Nebraska, Northwest Nebraska, New England, North China, North Ohio, Northwest Indiana, North Indiana, New Jersey, Northern Minnesota, Northwest Kansas, Norway, New Mexico, Oregon, Pittsburg, Philadelphia, Rock River, South America, Southern German, Sweden, South India, St. Louis German, South Japan Mission, South Germany, Switzerland, South Kansas, Southwest Kansas, St. Louis, Southern Illinois, Troy, Upper Iowa, Vermont, Washington, Wyoming, Wisconsin, West German, West Wisconsin, Wilmington.

The following are defective in the points named :

Arkansas, 9 ; Alabama, 9, 12 ; Austin, 4, 9 ; Atlanta, 3, 9 ; Bengal Burma, 4, 8 ; Bombay, 8 ; Black Hills, 8 ; California, 8 ; Columbia River, 2, 8 ; Central New York, 3, 12 ; Central Missouri, 3, 9, 12 ; Central Alabama, 3, 8, 9 ; Delaware, 9 ; Erie, 8 ; East Tennessee, 3 ; East German, 1 ; Foochow, 2, 3, 8 ; Hinghua Mission, China, 2, 3 ; Illinois, 2, 12 ; Idaho, 8 ; Japan, 2 ; Little Rock, 2, 8 ; Minnesota, 9 ; Michigan, 8, 9 ; Nevada, 3 ; North China, 5, 8, 9, 12 ; North India, 4, 7, 8, 12 ; North Dakota, 3, 8, 9 ; North Pacific, 4 ; Northwest German, 2, 8, 12 ; New York, 8 ; Newark, 5, 6, 9 ; New Hampshire, 2 ; Nebraska, 12 ; Northwest India, 2 ; Northwest Iowa, 3, 8 ; Oklahoma, 9, 12 ; Puget Sound, 12 ; South America Mission, 5, 6, 12 ; Southern California, 8 ; St. John's River, 8 ; South Carolina, 8, 11 ; Savannah, 2, 4, 8 ; Texas, 8 ; Tennessee, 2, 12 ; Upper Mississippi, 9 ; Virginia, 3, 12 ; West Texas, 9, 10, 12 ; West Virginia, 2, 8, 9, 12 ; Western Norwegian-Danish, 2 ; West Nebraska, 4, 8, 9, 10 ; Western Swedish, 6.—*Journal*, 1900, p. —

¶ 50. Appointment of Preachers to Other Churches.

Resolved, That the General Superintendents of the Methodist Episcopal Church, in making the appointments, be granted permission to appoint Pastors from

our Church to any Methodist Church not under our care, but having the same doctrines and usages and cooperating with us in our benevolent work, who may ask of our Church said appointments.—*Journal*, 1892, p. 440:

¶ 51. Church Insurance.

Resolved, First, That this General Conference approves of the insurance plan of the West Wisconsin Conference with which the Wisconsin Conference has successfully cooperated; and,

Second, That this General Conference shall provide for the organization of a Mutual Church Insurance Company for the benefit of the Church in the United States, on a similar plan, for such of our churches and pastors as desire to avail themselves of it, as follows:

Third, The General Conference shall elect a Board of Insurance to serve for four years, consisting of one from each General Conference District to be nominated by the delegates of each District represented, and five to be nominated by the Bishops.

Fourth, Such Board shall have general supervision of the matter of fire, lightning, and tornado insurance; it shall as speedily as practicable be incorporated according to law, with such powers and prerogatives as may be needful to the organization and operation of a Mutual Insurance Company; such organization to be subject to the control of the General Conference.

Fifth, The time of service of said Board shall begin on the second Wednesday in June following their election, and continue until their successors shall be duly chosen and have entered upon their duties.

Sixth, The Board may fill vacancies occurring among its members.

Seventh, The officers of the Board, who shall also be officers of the organization as incorporated, shall be a President, a Vice President, a Secretary, a Treasurer, and an Attorney, who, together with two others, shall constitute the Executive Committee, all of whom shall

be elected by the Board at the first regular meeting of each quadrennium, and shall hold office for four years, or until their successors are elected and qualify. The Executive Committee shall have control of the business subject to the Board. The Board shall have power to employ a manager and such other employees as may be found necessary.

Eighth, The annual meeting of the Board, or of the Executive Committee, shall be held on the second Tuesday in February each year at such place as may have been selected at the previous meeting, except the first meeting, which shall be held in Chicago, Ill. Special meetings may be called by the President or any five directors. At all regular meetings of the Board seven shall constitute a quorum. Any annual meeting of the Board, except the first meeting after each General Conference, may be substituted by a meeting of the Executive Committee, should a majority of the Board so elect, unless in the option of the President the full Board should meet. Not later than January 5 each year the Secretary shall send to each member of the Board a copy of the Annual Statement, promptly upon the receipt of which it shall be the duty of each member of the Board to express to the President in writing his opinion as to whether the full Board or only the Executive Committee should attend the annual meeting. Thereupon, but not later than January 20, the President shall send out notices for the annual meeting.

Ninth, The Board shall have power to make by-laws not in conflict with the action of the General Conference.

Tenth, The Board shall submit to each General Conference a report of its proceedings for the preceding four years.

Eleventh, The necessary expenses incurred by members of the Board in attending its meetings and all expenses incurred in the transaction of its business shall be paid out of the funds of the Insurance Company.—*Journal*, 1896, p. 408.

CHAPTER VII.

FORMS FOR CONSTITUTIONS, ETC.

¶ 52. Form of a Constitution for a Sunday School.

ARTICLE I. This School shall be called the Sunday School of....., auxiliary to the Sunday School Union of the Methodist Episcopal Church, and connected with the Quarterly Conference of It shall consist of the Preacher in Charge, the Sunday School Committee appointed by the Quarterly Conference, the Officers, the Teachers, and the Pupils.

ARTICLE II. The object of this School shall be the promotion of Christian character through the devout and diligent study of the word of God.

ARTICLE III. This School shall be under the supervision of a Sunday School Board, consisting of the Preacher in Charge, the Sunday School Committee appointed by the Quarterly Conference, the Superintendent, the Assistant Superintendents, the Secretaries, the Treasurer, the Librarians, and the Teachers of the School.

ARTICLE IV. The Superintendent shall be nominated annually by the Sunday School Board, and confirmed by the Quarterly Conference at its next session after such nomination; and in case of a vacancy the Preacher in Charge shall superintend, or secure the superintending of, the School until such time as the Superintendent nominated by the Sunday School Board be confirmed by the Quarterly Conference. The other Officers of the School shall be elected by the Board annually, by ballot, on The Teachers of the School shall be nomi-

nated by the Superintendent, with the concurrence of the Pastor, and elected by the Board.

ARTICLE V. Regular meetings of this Board shall be held on the of each month, for the transaction of such business as relates to the interest of the School, at which the following order shall be observed: 1. Singing and prayer; 2. Calling roll; 3. Reading minutes; 4. Unfinished business; 5. Reports from Committees; 6. Reports from Superintendents; 7. Report from Treasurer; 8. Report from Librarian concerning the state of the Library and the number and kind of periodicals taken by the School; 9. Reports from the Pastor and from the Sunday School Committee; 10. Reports from the Teachers; 11. Miscellaneous.

ARTICLE VI. At all meetings for business shall constitute a quorum.

ARTICLE VII. Special meetings of the Board may be called by the Pastor, the Superintendent, or by any three of the Members.

ARTICLE VIII. In case of the withdrawal of Officers or Teachers from the School they cease to be Members of this Board: and the place of any Officer or Teacher habitually neglecting his or her duty, or being guilty of improper conduct, may be declared vacant by a vote of two thirds of the Board present at any regular or special meeting.

ARTICLE IX. Vacancies in offices may be filled at any monthly or special meeting, one month's notice having been given of the election.

ARTICLE X. This Constitution shall not be altered except by two thirds of all the Members present at a meeting called for that purpose; and such alterations must be in harmony with the provisions of the Discipline of the Methodist Episcopal Church.—*Journal*, 1876, p. 365; 1884, p. 364.

¶ 53. Form of a Constitution for Sunday School Missionary Societies.

PREScribed BY THE DISCIPLINE, ¶ 375.

ARTICLE I. This Society shall be called the Missionary Society of the Methodist Sunday School, and shall be auxiliary to the Missionary Society of the Methodist Episcopal Church.

ARTICLE II. The object of this Society shall be to promote in all practical ways the interests of the Missionary cause within the bounds of this School.

ARTICLE III. All the members of this School shall be members of the Society.

ARTICLE IV. The Officers of the Society shall be a President, Vice President, Secretary, and Treasurer, who shall together constitute a Board of Managers, to be elected annually by the Sunday School Board on the of

ARTICLE V. A part of the session of the School on the first Sunday of every month shall be set apart for Missionary exercises and the reception of gifts for the cause of Missions; and it shall be the duty of the Board of Managers to provide for such exercises, varying the program from month to month in such a way as to actively engage as many of the School as possible in acquiring and supplying information and inspiration on Missionary topics. The Managers shall also devise and set in vigorous operation whatever schemes they can, such as mite-boxes, collection cards, occasional Missionary concerts, or sales, etc., for increasing the Missionary contributions of the School.

ARTICLE VI. The President shall preside during that part of the school time which is devoted to Missions; the Secretary shall read at each monthly meeting a report of the previous meeting. The Treasurer shall hold the funds raised by the Society and pay them to the Missionary Society of the Methodist Episcopal Church.

The President, Secretary, and Treasurer shall make a semiannual report to the Society on the first Sundays of April and October.

ARTICLE VII. Vacancies in the offices may be filled at any regular or special meeting of the Sunday School Board.

ARTICLE VIII. This Constitution shall not be altered except by vote of two thirds of all the members of the Sunday School Board, at a meeting called for that purpose.

¶ 54. Forms for Charges.

The General Conference requested the Editor of the Discipline to prepare a form for charges against accused Members. See *Journal*, 1880, p. 362.

In drafting charges and specifications for the trial of an accused Member of the Church there should be a brief statement defining the offense by its generic name, such as "Defamation," "Dishonesty," "Lying," "Imprudent Conduct," "Indulging Sinful Tempers or Words," "Disobedience to the Order and Discipline of the Church," "Neglecting Prayer Meetings," "Neglecting Class Meetings," etc. Each charge should be accompanied with one or more specifications germane to the charge; and the following forms may serve to illustrate the manner of preparing charges and specifications. The charges and specifications must be so varied in the several cases as to meet the facts or evidence relied upon for conviction. The bill of charges should be signed by one or more Members of the Church, and must be addressed to the Preacher in Charge of the Circuit or Station in which the accused person holds his Membership.

§ 1. IMMORAL CONDUCT.

FORM No. 1.

To A. B., Preacher in Charge of Circuit or Station:

DEAR BROTHER: The undersigned, a Member of the Methodist Episcopal Church, complains to you that C. D., a Member of the same Church, has been guilty of Immoral Conduct, and he is hereby charged therewith as follows:

CHARGE: DEFAMATION.

Specification 1. The said C. D., on the day of, 19. . . ., at, did write and publish, maliciously and in violation of the Rules of the Discipline, the following false and libelous matter of and concerning E. F., to wit: (*Here copy the writing complained of.*)

Specification 2. The said C. D., on the day of, 19. . . ., at, did utter and publish, maliciously and in violation of the Rules of the Discipline, the following defamatory and libelous matter of and concerning E. F., to wit: (*Here copy the matter published.*)

Specification 3. The said C. D., on the day of, 19. . . ., at, did, maliciously and in violation of the Rules of the Discipline, speak, utter, and publish, in the hearing of divers persons, the following false and slanderous words concerning E. F., that is to say, "*He* (meaning the said E. F.) *is a thief.*" [Signed] M. N.

FORM No. II.

[The address to the Preacher in Charge should be the same as in No. I.]

CHARGE: LYING.

Specification. The said C. D., on the day of, 19. . . ., at, did, in violation of the Rules of the Discipline, falsely and willfully say (*here insert what was said*), or words to that effect, knowing the statement to be misleading and false. [Signed] M. N.

§ 2. IMPRUDENT AND UNCHRISTIAN CONDUCT.

In this class of cases preliminary labor is required before the accused person is liable to be arraigned and tried, and it should be averred in the complaint that such preliminary labor has been performed, for without such averment there is nothing to show that the person is liable to be tried. The following form may be used:

FORM No. III.

To A. B., Preacher in Charge of Circuit or Station:

DEAR BROTHER: Inasmuch as C. D., a Member of the Methodist Episcopal Church, indulged sinful tempers, and was afterward reprov'd, as the Discipline provides; yet the said C. D. was guilty of a second transgression, and he was again reprov'd as the Discipline provides; yet, notwithstanding these repeated reproofs, the said C. D. continues impenitent and still persists in indulging sinful tempers, thereby bringing reproach upon the Church; therefore the undersigned complains to you of the conduct of the said C. D., and charges him as follows:

CHARGE: INDULGING SINFUL TEMPERS.

Specification. The said C. D., on the day of, 19, at, and at other times and places, namely (*here specify times and places*), did on three several occasions become angry and indulged in sinful tempers, in violation of the Rules of the Discipline.

[Signed] M. N.

FORM No. IV.

To A. B., Preacher in Charge of Circuit or Station:

DEAR BROTHER: Forasmuch as C. D., on the day of, 19, at, became angry and indulged sinful tempers, in violation of the Rules of the Discipline, and, though reprov'd therefor after the manner prescribed in the Discipline, he made no acknowledgment of the

fault, and showed no proper humiliation, and he still continues impenitent; therefore the undersigned complains to you of the conduct of C. D., and hereby charges him as follows:

CHARGE: INDULGING SINFUL TEMPER.

Specification. C. D., on the day of, at, became angry and indulged in sinful tempers, in violation of the Rules of the Discipline; and, notwithstanding he has been reproved on account thereof, as the Discipline provides, he has made no acknowledgment of the fault, and has shown no proper humiliation, but continues impenitent, in violation of the Rules of the Discipline.

[Signed] M. N.

§ 3. NEGLECT OF THE MEANS OF GRACE.

FORM No. V.

To A. B., Preacher in Charge of Circuit or Station:

DEAR BROTHER: Inasmuch as C. D., a member of the Methodist Episcopal Church, had for a long time neglected class meetings, and having so neglected was visited by the Preacher, who explained to him the consequences should he continue such neglect; and yet, notwithstanding such visit and explanation, he does not amend, but continues to neglect class meetings, therefore the undersigned complains to you of the conduct of C. D., and hereby charges him as follows:

CHARGE: HABITUAL NEGLECT OF CLASS MEETINGS.

Specification. The said C. D., unmindful of his duty, and in violation of the Rules of the Discipline, does habitually neglect class meetings. [Signed] M. N.

NOTE.—It is sufficient to charge the offense by its generic name, and under such charge the complaint may set forth in specifications as many instances of the offense as it may seem proper to insert; *provided*, always, the specification must sustain the charge. In preparing the charges and specifications care should be taken in setting out the offense so to describe it in each specification as that it shall embody the essential elements of the offense, that the accused may be apprised more certainly of the nature of the charge upon which he is to be arraigned and tried.

¶ 55. Form for Consecration of Deaconesses.

[Devotional Exercises and suitable Addresses may precede the following Order of Service.]

1. PRESENTATION OF CANDIDATE.

2. HYMN.

(Or selection from *Hymnal* if preferred.)

Saviour, thy dying love
 Thou gavest me,
 Nor should I aught withhold,
 Dear Lord, from thee.
 In love my soul would bow,
 My heart fulfill its vow,
 Some offering bring thee now,
 Something for thee.

Give me a faithful heart,
 Likeness to thee,
 That each departing day
 Henceforth may see
 Some work of love begun,
 Some deed of kindness done,
 Some wanderer sought and won,
 Something for thee.

3. RESPONSIVE READING.

Leader. The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound.

Cong. For ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich.

Leader. He telleth the number of the stars; he call-

eth them all by their names. Great is our Lord, and of great power: his understanding is infinite.

Cong. The Lord lifteth up the meek: he casteth the wicked down to the ground. Sing unto the Lord with thanksgiving; sing praise upon the harp unto our God: for he hath strengthened the bars of thy gates; he hath blessed thy children within thee.

Leader. Have respect unto the covenant: for the dark places of the earth are full of the habitations of cruelty.

Cong. O let not the oppressed return ashamed: let the poor and needy praise thy name.

Leader. Thou lovest righteousness, and hatest wickedness: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows.

Cong. All thy garments smell of myrrh, and aloes, and cassia, out of the ivory palaces, whereby they have made thee glad.

Leader. King's daughters were among thy honorable women: upon thy right hand did stand the queen in gold of Ophir.

Cong. Hearken, O daughter, and consider, and incline thine ear; forget also thine own people, and thy father's house.

Leader. So shall the King greatly desire thy beauty: for he is thy Lord; and worship thou him.

Cong. The King's daughter is all glorious within: her clothing is of wrought gold.

Leader. She shall be brought unto the King in raiment of needlework: the virgins her companions that follow her shall be brought unto thee.

Cong. With gladness and rejoicing shall they be brought: they shall enter into the King's palace.

Leader. I will make thy name to be remembered in all generations: therefore shall the people praise thee forever and ever.

Cong. Let thy work appear unto thy servants, and thy glory unto their children. And let the beauty of the Lord our God be upon us: and establish thou the work

of our hands upon us; yea, the work of our hands establish thou it.

4. PRAYER.

Let us pray.

O Eternal God, the Father of our Lord Jesus Christ, the Creator of man and of woman, who didst replenish with thy Spirit Miriam and Deborah and Anna and Huldah; who didst not disdain that thy only begotten Son should be born of a woman; who also in the tabernacle of the testimony, and in the temple, didst ordain women to be keepers of thy holy gates—do thou now also look down upon these thy servants who are to be set apart to the office of Deaconess, and grant them thy Holy Spirit that they may worthily discharge the work which is committed to them, to thy glory, and the praise of thy Christ, with whom glory and adoration be to thee and the Holy Spirit forever. *Amen.*

5. ADDRESS TO THE CANDIDATES.

Dear Sisters, we rejoice with you that in the good providence of God an open door of usefulness has been found for you in the service of the Church of Christ. In our Master's wide vineyard there are a thousand forms of labor, and to each disciple some fitting task is assigned; but to you are accorded peculiar privileges, and priceless opportunities. Released from other cares, you give yourselves without reservation to the service of the Lord of the Vineyard, ready for any duty which may fall to your lot. Like our blessed Master, you will henceforth go about doing good, ministering as he did to the wants of a suffering, sorrowing, and sin-laden world. The Church now solemnly sets you apart for her special service. You are to work for Jesus only. You are to minister to the poor, visit the sick, pray with the dying, care for the orphan, seek the wandering, comfort the sorrowing, save the sinning, and ever be ready to take up any other duty

for which willing hands cannot otherwise be found. Such a ministry is one which confers upon you a great honor, but also a solemn responsibility. You have not entered upon it lightly, and no doubt in the sacred stillness of the sanctuary of the heart you have already consecrated yourselves to this office and work. What you have done alone with God, you now do formally and publicly in the presence of the Church.

Quest. Do you believe that you have been led by the Spirit and providence of God to engage in this work, and assume the duties of this office?

Ans. I do.

Quest. Do you, in the presence of God and of this congregation, promise faithfully to perform the duties of a Deaconess in the Church of God?

Ans. I do.

Quest. Do you accept the Bible as God's word, and will you make it a lamp unto your feet, and a light unto your path?

Ans. I so accept it, and will so walk in its light.

Quest. Will you strive to walk so close to your Saviour's side that you will ever carry his blessed presence to the hearts and homes of those to whom you minister?

Ans. I will endeavor so to do.

Quest. Will you cheerfully accept the direction of those whom the Church may set over you in the prosecution of your work?

Ans. I will cheerfully do so.

[Congregation and candidates kneeling, and after a brief season of silent prayer unite in singing.]

6. HYMN.

(Or selection from *Hymnal* if preferred.)

Take my life and let it be
 Consecrated, Lord, to thee;
 Take my hands and let them move
 At the impulse of thy love.

Take my feet and let them be
 Swift and beautiful for thee;
 Take my voice and let me sing
 Always, only, for my King.

Take my will and make it thine,
 It shall be no longer mine;
 Take my heart, it is thine own,
 It shall be thy royal throne.

Take my love, my God, I pour
 At thy feet its treasure store;
 Take myself, and I will be
 Ever, only, all for thee.

[*The congregation rise while candidates remain kneeling.*]

7. INVOCATION OF THE HOLY SPIRIT.

May the Spirit of the Living God descend upon you and abide with you evermore. May his holy anointing impart to you grace for every trial, and gifts for every duty. May his presence be to you a pillar of cloud by day, and a pillar of fire by night, all along the journey of life; and may the blessing of God the Father, Son, and Holy Spirit be with you now and evermore. *Amen.*

[*The candidates rise, and the Minister, taking the right hand of each candidate, shall say:*]

I admit thee to the office of Deaconess in the Church of God, in the name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

8. DISMISSAL, WITH BENEDICTION.

The peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord: and the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be among you, and remain with you always.
Amen.

CHAPTER VIII.

COURSES OF STUDY.

¶ 56, § 1. The General Conference earnestly recommends to all candidates for the Ministry of our Church that they complete a full collegiate course of study, and, if possible, a course in one of our Theological Schools, before applying for admission to an Annual Conference.

§ 2. The General Conference further earnestly recommends to the Annual Conference that they require as a minimum for admission a standard of scholarship equivalent to that prescribed by the University Senate for admission to College.—*Journal*, 1900, p. —

¶ 57, § 1. Certificates from our regular Theological Seminaries and from Colleges approved by our University Senate shall be accepted by the Conferences, *provided*, (1) that each certificate shall distinctly show that the student has been a regular attendant on the class room instruction in the specified book; and (2) that he has passed a thorough examination in the book, gaining a standing equivalent to that fixed in ¶ 58, § 5; it being understood that the Annual Conferences shall examine all candidates in the Doctrines and Discipline of the Church.

§ 2. Any Conference may also, at its discretion, accept similar certificates from the institutions above described, indicating like proficiency in any particular study, secured by the use of a different book fully equivalent to the

corresponding book in our Course of Study; and may also accept certificates from other institutions on "Elementary English Branches."—*Journal*, 1900, p. —

§ 3. No candidate shall be examined in studies in advance of those of the class to which he belongs, except as the Discipline provides.

§ 4. All examinations occurring after May 1, 1901, shall be upon the courses of study given below.

¶ 58. Method of Conducting Conference Examinations.

§ 1. In each Annual Conference a Board of Examiners shall be appointed by the Presiding Bishop, consisting of not less than eight nor more than twenty, care being taken to select men with special qualifications for the work, to whom shall be referred all preachers, both traveling and local, pursuing the Course of Study with a view to ordination or Conference Membership. This Board shall be continued for a term of four years, subject to reappointment. Vacancies to be filled at each session of the Annual Conference.

§ 2. This Board shall organize by electing one of its members Chairman and another Registrar, the latter to keep a permanent record of the standing of the students, and report to the Conference when required. This record shall include the credits allowed students for work done in Theological Seminaries and Colleges described in ¶ 57, § 1.

§ 3. The Chairman shall assign to each Examiner the books or subjects in which he is to give instruction by correspondence and final examination, for which examination he shall prepare and send to the Chairman printed or written questions, at least ten in number, two weeks before the time of examination. Vacancies occurring in the Board during the year may be filled by the Chairman until the ensuing Annual Conference.

§ 4. One or two examinations may be held during the year in locations convenient to the students. These ex-

aminations shall be under the personal supervision of some member of the Board delegated by the Chairman.

§ 5. The examinations shall be in writing, if practicable, and in the presence of witnesses, and in that case the papers shall be sent to the Examiners to whom they belong respectively. They shall be graded upon the scale of 100, and none below 70 per cent shall pass. The Examiners shall report the marking of each paper to the Registrar.

§ 6. The provision for mid-year examinations shall not deprive any student of the opportunity of being examined at the seat and time of the Annual Conference.

§ 7. The Board of Examiners shall convene at the seat and time of the Annual Conference, the day before the session opens, to review and complete the work of the year; to examine any students who have not been examined during the year, and to arrange for the work of the year to come.—*Journal*, 1896, p. 296; 1900, p. —

ENGLISH COURSES.

¶ 59. For Traveling Preachers.

§ 1. FOR ADMISSION ON TRIAL.

English Branches*

Larger Catechism.—*Nast*.

Doctrinal Aspects of Christian Experience.—*Merrill*.

Plain Account of Christian Perfection.—*Wesley*.

Life of John Wesley.—*Telford*.

* No. 1.—“English Branches” shall include such studies as are usually required to secure a Common School Teacher’s Certificate, or to secure admission into High Schools or Academies.

No. 2.—Throughout the entire course the student shall present written statements as to whether he has or has not given each book “To be Read” a complete and careful reading, and shall submit a syllabus of some one chapter or topic in each book, to be previously announced by the examiners in the Conference Minutes, or otherwise.

Smaller Scripture History.—*Smith.*

History of the Methodist Episcopal Church, Vol. I.—*Stevens.*

Student's American History.—*Montgomery.*

English and American Literature.—*Beers.*

Written Sermon and Essay.

To be Read:

Discipline of the Methodist Episcopal Church (1900).

Selections from Writings of John Wesley.—*Welch.*

The Tongue of Fire.—*Arthur.*

The Revival and the Pastor.—*Peck.*

A Short History of the English People.—*Green.*

§ 2. FIRST YEAR.

Introduction to the Holy Scriptures. (Old Testament. Pp. 1-447.)—*Harman.*

Systematic Theology, Vol I.—*Miley.*

Christian Purity, or the Heritage of Faith.—*Foster.*

Discipline of the Methodist Episcopal Church, 1900. (Parts I-V.)

Principles of Rhetoric.—*Hill.*

Preparation and Delivery of Sermons. (Parts I, II.) —*Broadus.*

Written Sermon.

To be Read:

Sermons, (Vol. I.) I-XXXIII.—*Wesley.*

History of the Methodist Episcopal Church, Vol. II.—*Stevens.*

The Governing Conference in Methodism.—*Neely.*

Christian Science and Other Superstitions.—*Buckley.*

Ecclesiastical Architecture.—*Martin.*

From the Himalayas to the Equator.—*Foss.*

Problem of Religious Progress.—*Dorchester.*

History of the Ritual of the Methodist Episcopal Church.—*Cooke.*

Asbury's Journal, Vol. I.

Methodist Review.

§ 3. SECOND YEAR.

Introduction to the Holy Scriptures. (New Testament. Pp. 448-770.)—*Harman*.

Systematic Theology, Vol. II.—*Miley*.

Discipline of the Methodist Episcopal Church, 1900. (Part VI to end.)

Preparation and Delivery of Sermons. (Parts III-V.)—*Broadus*.

Lessons in Logic.—*Jevons*.

Outlines of Universal History.—*Fisher*.

One Thousand Questions on Methodism.—*Wheeler*.

Essay.

To be Read :

Sermons, (Vol. I.) XXXIV-LVIII.—*Wesley*.

History of the Methodist Episcopal Church, Vol III.—*Stevens*.

History of Methodism, Vol. I.—*Stevens*.

Introduction to New Testament.—*Dods*.

Future Retribution.—*King*.

Digest of Methodist Law. (Edition of 1900.)—*Merrill*.

The General Conference and Episcopacy.—*Harris*.

Christian Archæology.—*Bennett*.

The Modern Sunday School. (Edition of 1900.)—*Vincent*.

Asbury's Journal, Vol. II.

Methodist Review.

§ 4. THIRD YEAR.

Biblical Hermeneutics.—*Terry*.

Exegetical Studies in the Pentateuch. (The Pentateuch and Isaiah.)—*Warren*.

Extemporaneous Oratory.—*Buckley*.

Outlines of Descriptive Psychology.—*Ladd*.

History of the Christian Church, Vol I.—*Hurst*.

The Land of Israel.—*Stewart*.

Written Sermon.

To be Read:

History of the Methodist Episcopal Church, Vol. IV.—*Stevens*.

History of Methodism, Vol. II.—*Stevens*.

The Supernatural Book.—*Foster*.

Introduction to Political Economy. (Revised.)—*Ely*.

The Historic Episcopate.—*Cooke*.

Hymn Studies.—*Nutter*.

Asbury's Journal, Vol. III.

The Methodist Review.

§ 5. FOURTH YEAR.

The Foundations of the Christian Faith.—*Rishell*.

Exegetical Studies in Isaiah. (The Pentateuch and Isaiah.)—*Warren*.

Christian Ethics.—*Smyth*.

Introduction to Sociology.—*Fairbanks*.

History of the Christian Church, Vol. II.—*Hurst*.
Essay.

To be Read:

Supplementary History of American Methodism.—*Stevens*.

History of Methodism, Vol III.—*Stevens*.

Analogy of Natural and Revealed Religion.—*Butler*.

Life and Epistles of St. Paul.—*Conybeare and Howson*.

The Son of Man.—*Alexander*.

Foreign Missions of the Protestant Churches.—*Baldwin*.

History of Rationalism. (Revised Edition 1901.)—*Hurst*.

Methodist Review.

¶ 60. For Local Preachers.

[Or, for Traveling Preachers at the option of the Annual Conference, as indicated in the subjoined note.]

NOTE.—Any Conference, with the concurrence of the Bishop presiding, may adopt this course for its Traveling Preachers instead of the foregoing four-years' course; *provided*, however, that any Class for which this course was adopted shall continue in the same until the completion of the four-years' course.

§ 1. FIRST YEAR.

Outlines of Bible History.—*Hurst*.

Theological Compend.—*Binney*.

Christian Baptism.—*Merrill*.

Primer of Psychology.—*Ladd*.

One Thousand Questions on Methodism.—*Wheeler*.

To be Read :

Discipline, 1900.

Hints to Self-Educated Ministers.—*Porter*.

Life of John Wesley.—*Telford*.

The Tongue of Fire.—*Arthur*.

The Revival and the Pastor.—*Peck*.

§ 2. SECOND YEAR.

Systematic Theology, Vol I.—*Raymond*.

Short History of the Christian Church. (Early and Mediæval Periods.)—*Hurst*.

Discipline, 1900. (Parts I-V.)

History of Methodism (Abridged).—*Stevens*.

Essay.

To be Read :

Lectures on Preaching.—*Simpson*.

How to Study the Bible.—*Clifford, Moule, and others*.

English and American Literature.—*Beers*.

§ 3. THIRD YEAR.

Systematic Theology, Vol. II.—*Raymond*.

Plain Account of Christian Perfection.—*Wesley*.

Doctrinal Aspects of Christian Experience.—*Merrill*.

Short History of the Christian Church. (Reformation and Modern Period.)—*Hurst*.

Discipline, 1900. (Part VI to End.)

Essentials of Argumentation.—*McEwen*.

Written Sermon.

To be Read:

Living Thoughts of John Wesley.—*Potts*.

Life of St. Paul.—*Stalker*.

Life of Alfred Cookman.—*McDonald and Cookman*.

§ 4. FOURTH YEAR.

Systematic Theology, Vol. III.—*Raymond*.

Introduction to Gospel Records.—*Nast*.

Digest of Methodist Law. (1900.)—*Merrill*.

Review of Course of Preceding Years.

Written Sermon or Essay.

To be Read.

The Christian Life. (Ethics.)—*Paulus*.

Life of Durbin.—*Roche*.

Love Enthroned.—*Steele*.

¶ 61. For Candidates for Orders.

§ 1. FOR DEACONS' ORDERS.

Local Preachers who are Candidates for Deacons' Orders are required to pass a satisfactory examination at the Annual Conference, in review of the *entire four-years' course* prescribed for Local Preachers.

§ 2. FOR ELDERS' ORDERS.

Local Deacons who are Candidates for Elders' Orders are required to pass a satisfactory examination at the Annual Conference on *Raymond's Systematic Theology* and *Hurst's Short History of the Christian Church*.

¶ 62. For License to Preach.

Candidates for License to Preach are to be examined in the common branches of an English education, and on their general knowledge of the Bible, and of the Doctrines and Usages of the Methodist Episcopal Church.

¶ 63. For Deaconesses.

1. Training Schools for Deaconesses may add at their discretion to the studies below for examination under the direction of the Conference Boards, other topics of instruction, particularly such as relate to methods of work. But examination in these shall not be required by Conference Boards in order to graduation.

2. Candidates preparing to be nurses will pursue the regular course of training for that purpose in a school connected with some good hospital, preferably one under the care of the Methodist Episcopal Church, provided that in doing so Nos. 1, 2, 3, and 6 in first year, and Nos. 1, 2, 3, and 5 in second year shall not be omitted.

3. All candidates must pass in Elementary English Branches, such as are usually required to secure a common school teacher's certificate, or for admission into secondary or high schools.

§ 1. FIRST YEAR.

The English Bible.

1. The Pentateuch and Historical Books to the Captivity.

2. The New Testament. The Gospels.

3. Manual of Bible History.—*Blaikie*.

4. Life of Christ.—*Stalker*.

5. One Thousand Questions on Methodism.—*Wheeler*.

6. Catechism of the Methodist Episcopal Church No. 2.

7. Discipline Methodist Episcopal Church, 1900.

To be Read :

1. Life of Christ.—*Edersheim*.
2. Life of Wesley.—*Telford*.
3. History of American Methodism, abridged, one vol.—*Stevens*.
4. Love Enthroned.—*Steele*.
5. Deaconesses.—*Wheeler*.

§ 2. SECOND YEAR.

The English Bible.

1. The Historical Books after the Captivity, and the Poetical and Prophetical Books.
2. The New Testament. The Acts, the Epistles, and Book of Revelation.
3. Revised Normal Lessons.—*Hurlbut*.
4. Christian Ethics.—*Davidson*.
5. Life of Paul.—*Stalker*.
6. Binney's Compend.
7. Social Law of Service.—*Ely*.

To be Read :

1. History of the Christian Church, Vol. I.—*Dryer*.
2. The Tongue of Fire.—*Arthur*.
3. Foreign Missions of the Protestant Churches.—*Baldwin*.
4. Wesley as a Social Reformer.—*Thompson*.
5. Manual of Nursing.—*Weeks*.

Throughout the course the student shall present a written statement as to whether she has or has not given to each book a careful reading, and shall submit a syllabus of some one chapter or subject to be previously announced by the Conference Deaconess Board.

The following books are named as being helpful in pursuing the course of study :

1. A History of the New Testament Times.—*Matthews*.
2. From the Exile to the Advent.—*Fairweather*.
3. The Son of Man.—*Alexander*.
4. Deaconesses.—*Mrs. L. R. Meyer*.
5. Deaconesses in Europe.—*Mrs. J. B. Robinson*.

¶ 64. FOR CLASS LEADERS. (To be Read:)

- Discipline of the Methodist Episcopal Church. 1900.
 The Catechism, No. 3.
 Episcopal Address to Class Leaders.
 The Class Leader.—*Atkinson*.
 The Class Meeting.—*FitzGerald*.
 The Why of Methodism.—*Dorchester*.
 Manual for Church Officers.—*Dryer*.
 Plain Account of Christian Perfection.—*Wesley*.
 Doctrinal Aspects of Christian Experience.—*Merrill*.
 Father Reeves.
 Memoir of Carvosso.
 Handbook of Christian Theology.—*Field*.
 Seed Thought.—*Robinson*.
 Scripture History.—*Smith*. Abridged Edition.
 Outlines of Church History.—*Hurst*.
 History of Methodism.—*Stevens*. Abridged Edition.
Books of Reference: Handbook of Bible Geography.—*Whitney*.
 Handbook of Bible Manners and Customs.—*Freeman*.
 Handbook of Bible Biography.—*Barnes*.

 GERMAN COURSES.

¶ 65. Fuer Reiseprediger.

§ 1. FUEr ZULASSUNG AUF PROBE.

1. Grösserer Katechismus.—*Nast*.
2. Wesley und seine Mitarbeiter.—*Nast*.
3. Die Heilige Geschichte.—*Sulzberger*.
4. Die Kirchenordnung. (I-IV Theil.) 1896.
5. Die Christlichen Heilslehren.—*Merrill*.
6. Ein Aufsatz, in welchem der Candidat einen Bericht gibt von seinem bisherigen Bildungsgang, seiner Bekehrung und Berufung zum Predigtamte.

§ 2. ERSTES JAHR.

1. Die Heilige Geschichte.—*Kurtz*. (§§ 8-58.)
2. Weltgeschichte in uebersichtlicher Darstellung.—*Weber*. (1 Buch.)
3. Die Kirchenordnung, 1896 (V-IX Theil), and Digest, von Merrill.
4. Einleitung in die Christliche Glaubenslehre.—*Sulzberger*. (I und II Abschnitt.)
5. Homiletik.—*Munz*.
6. Einleitung in das Neue Testament.—*Nast*. (Kap. II, §§ 1, 2, 3.)
7. Lehrbuch der deutschen Sprache.—*Jahn*. (§§ 1-131.)
8. Eine geschriebene Predigt ueber den Fall des Menschen und die Erlöschung durch Jesum Christum.
Zum Lesen: Wesley's Predigten 1 Band. (Deutsche Ausgabe.) Apostolisches Glaubensbekenntniss.—*Lisco*. (Revidirt von *Nast*.) Leben Jesu.—*Weitbrecht*.

§ 3. ZWEITES JAHR.

1. Die Heilige Geschichte.—*Kurtz*. (§§ 59-111.)
2. Weltgeschichte.—*Weber*. (II und III Buch.)
3. Christliche Glaubenslehre.—*Sulzberger*. (I Haupttheil.)
4. Das Christliche Heilsleben.—*Paulus*.
5. Einleitung in das Neue Testament. (III Kap.)—*Nast*.
6. Lehrbuch der deutschen Sprache.—*Jahn*. (§§ 131-170.)
7. Biblische Alterthuemer.—*Calwer Verein*. (§§ 1-72.)
8. Eine geschriebene Predigt ueber Die Rechtfertigung durch den Glauben, oder eine Abhandlung ueber Das Verhaeltniss der Busse zum Glauben.
Zum Lesen: Geschichte der Bischöflichen Methodisten Kirche.—*Stevens*. (1 Band. Deutsche Ausgabe.) Die Christliche Erfahrung auf den verschiedenen Stufen des Gnadenwerkes.—*Merrill*.

§ 4. DRITTES JAHR.

1. Die Heilige Geschichte.—*Kurtz*. (§§ 112-185.)
2. Weltgeschichte.—*Weber*. (IV Buch.)
3. Kurze Geschichte der Christlichen Kirche.—*Hurst*. (I-III Theil.)
4. Christliche Glaubenslehre.—*Sulzberger*. (II Haupttheil.)
5. Einleitung in das Neue Testament.—*Nast*. (IV Kap., §§ 1, 3, 4, 5.)
6. Seelenlehre.—*Beck*.
7. Biblische Alterthuemer. (§§ 73-114.)
8. Eine geschriebene Predigt ueber Wiedergeburt und Heiligung.

Zum Lesen: Geschichte der Bischöflichen Methodisten Kirche.—*Stevens*. (2 Band. Deutsche Ausgabe.) Christologische Betrachtungen.—*Van Oosterzee*. (Bearbeitet von *Nast*.) Das biblische Christenthum und seine Gegensätze.—*Nast*. Geschichte der Vereinigten Staaten.—*Ridpath*. (I-III Theil. Deutsche Ausgabe.) Die Unsterblichkeit der Seele.—*Nagler*.

§ 5. VIERTES JAHR.

1. Weltgeschichte.—*Weber*. (V Buch.)
2. Kurze Geschichte der Christlichen Kirche.—*Hurst*. (IV und V Theil.)
3. Christliche Glaubenslehre.—*Sulzberger*. (III Haupttheil.)
4. Einleitung in das Neue Testament.—*Nast*. (I, V, VI, und VII Kap.)
5. Biblische Alterthuemer. (§§ 115-142.)
6. Apologetische Vortraege über die Grundwahrheiten des Christenthums.—*Luthardt*.
7. Eine geschriebene Predigt über eines der Sakramente oder beide.
8. Neutestamentliche Theologie.—*Van Oosterzee*.
9. Wiederholung des ganzen Kursus.

Zum Lesen: Die modernen Weltanschauungen und ihre

praktischen Konsequenzen.—*Luthardt*. Lehrbuch der Kirchengeschichte.—*Kurtz*. Geschichte der Vereinigten Staaten. Deutsche Ausgabe.—*Ridpath*. (IV und V Theil.) Der Unglaube.—*Pearson*.

¶ 66. Fuer Lokalprediger.

§ 1. FUER BEVOLLMAECHTIGUNG ZUM PREDIGEN.

Die Candidaten für Bevollmächtigung zum Predigen sollen eine Prüfung bestehen über ihre Bibelkenntniss und Bekanntschaft mit den Lehren und Gebräuchen der Bischöflichen Methodisten Kirche.

§ 2. ERSTES JAHR.

1. Heilige Geschichte.—*Sulzberger*. (Altes Testament.)
2. Der grössere Katechismus der Bischöflichen Methodisten Kirche.—*Nast*.

3. Die Kirchenordnung. (Ausgabe vom Jahr 1896.)

Zum Lesen: Die Christliche Erfahrung auf den verschiedenen Stufen des Gnadenwerkes.—*Merrill*. Wesley und seine Mitarbeiter.—*Nast*.

§ 3. ZWEITES JAHR.

1. Heilige Geschichte.—*Sulzberger*. (Neues Testament.)

2. Wesley's Predigten. (Erster Band.)

3. Die Kirchengeschichte. Verlegt vom Calwer Verein.

Zum Lesen: Geschichte der Vereinigten Staaten.—*Ridpath*.

§ 4. DRITTES JAHR.

1. Fletcher's Appellation.

2. Wesley's Predigten. (Zweiter Band.)

3. Christliche Vollkommenheit.—*Wesley*.

4. Glaubensartikel und Hauptlehren.—*Sulzberger*.

Zum Lesen: Das Christliche Heilsleben.—*Paulus*. Ursachen des Unglaubens.—*Nelson*.

§ 5. VIERTES JAHR.

Wiederholung des vorhergehenden dreijährigen Cursus.
 Zum Lesen: Geschichte der Bischöflichen Methodisten
 Kirche.—*Stevens*. Die Hauptlehren des Methodismus.—
Paulus. (Traktat.) Biblische Alterthümer.—*Calwer*
Verein.

NORWEGIAN AND DANISH COURSES.

¶ 67. For Prædikanter.

§ 1. FOR OPTAGELSE PAA PRÖVE.

1. Grammatik.—*Hofgaard*.
2. Geografi.—*Horn*.
3. Nordens Historie.—*Ericksen*.
4. Den Kristelige Erfaring.—*Merrill*.
5. Disciplinens Haandbog.—*Merrill*.
6. Methodismens Historie.—*Bennett*.
7. En Kortfattet Beretning om Kandidates Uddannelse,
 Omvendelse og Kald til Prædikegerningen.

§ 2. FÖRSTE AAR.

1. Theologi.—*Wakefield*. Sider 1-146.
2. The Christian Pastorate.—*Kidder*.
3. Bibelnöglén.—*Jensen-Fogh*.
4. Verdenshistorie.—*Schjött*. Oldtiden og Middelal-
 deren.
5. Kirkehistorie.—*Schmid*. Förste Hovedperiode.
6. Kristelig Fuldkommenhed.—*Fletcher*.
7. Skreven Prædiken om Gjenfödelsen.

§ 3. ANDET AAR.

1. Theologi.—*Wakefield*. Sider 147-404.
2. Homiletik.—*Kidder*.

3. Extemporaneous Oratory.—*Buckley*.
4. Verdenshistorie.—*Schjött*. Den nyere Tid.
5. Kirkehistorie.—*Schmid*. Anden Hovedperiode.
6. Martensens Ethik. Sider 1-80.
7. Christian Baptism.—*Merrill*.
8. Skreven Prædiken om Helliggjørelsen.

§ 4. TREDIE AAR.

1. Theologi.—*Wakefield*. Sider 405-781.
2. Kirkehistorie.—*Schmid*. Tredie Hovedperiode.
3. Beauties of Fletcher.—*Spicer*.
4. Martensens Ethik. Sider 81-300.
5. Literaturhistorie. Broch og Seip.
6. History of American Methodism (Abridged).—*Stevens*.
7. Skreven Prædiken om Forsoningen.

§ 5. FJERDE AAR.

1. Lectures on Preaching.—*Simpson*.
2. Martensens Ethik. Sider 300-590.
3. Sjæle og Tænkelse.—*Nielsen*.
4. Leading Facts of American History.—*Montgomery*.
5. A Short History of the English People.—*Green*.
6. Higher Criticism.—*Rishell*.
7. Skreven Prædiken om Bibelens Inspiration.

¶ 68, § 1. For Lokaldiakoner, etc., etc.

1. Theologi.—*Wakefield*. Sider 1-404.
2. Kirkehistorisk Ledetraad.—*Kurtz*.
3. Nordens Historie.—*Ericksen*.
4. Grammatik.—*Hofgaard*.
5. Methodismens Historie.—*Bennett*.
6. "Lærebog i Bibelhistorien."
7. Skreven Prædiken om Daaben.

§ 2. FOR LÆKALÆLDSTE.

1. Theologi.—*Wakefield*. Sider 405-781.
2. Bibelnöglen.—*Jensen-Fogh*.
3. Verdenshistorie.—*Schjött*.
4. Literaturhistorie, Brock og Seip.
5. Skreven Prædiken om Nadveren.

§ 3. FOR AT BLIVE LOKALPRÆDIKANT.

1. Katekismen.
2. "Lærebog i Bibelhistorien."
3. Haandsrækning, af O. Olsen.
4. Disciplinen (hvad som angaar Menighedens Styrelse). (Eksamen i disse Fag aflægges ved Kvartalskonferencen.)

§ 4. FOR AT VEDBLIVE SOM LOKALPRÆDIKANT.

1. FÖRSTE AAR.

1. Theologi.—*Ralston*. Sider 1-100.
2. Disciplinen (nyeste Udgave).
3. Kirkehistorisk Ledetraad.—*Kurtz*.
4. Methodismens Historie.—*Bennett*.

2. ANDET AAR.

1. Theologi.—*Ralston*. Sider 100-234.
2. Forskjellen o. s. v.—*M. Hansen*.
3. Disciplinens Haandbog.—*Merrill*.

3. TREDIE AAR.

1. Theologi.—*Ralston*. Sider 235-360.
2. Kristelig Fuldkommenhed.—*Fletcher*.
3. Verdenshistorie.—*Schjött*. Oldtiden og Middelalderen.

4. FJERDE AAR.

1. Theologi.—*Ralston*. Sider 361-517.
2. Sammendrag af Theologien.—*Binney*.

3. Verdenshistorie.—*Schjött*. Den nyere Tid.
(Eksamen i disse fire Aars Kursus aflægges hos Menighedens Pastor forud for fjerde Kvarålskonference.)

§ 5. LÆSEKURSUS FOR FORMANERE OG KLASSELEDERE.

1. Disciplinen (nyeste Udgave).
2. Katekismen.
3. Sammendrag af Theologien.—*Binney*.
4. Kristelig Fuldkommenhed.—*Fletcher*.
5. Den kristelige Erfaring.—*Merrill*.
6. Memoirs of Carvosso.
7. Methodismens Historie.—*Bennett*.
7. Forskjellen o. s. v.—*M. Hansen*.
9. Bibelnöglen.—*Jensen Fogh*.
10. Alt for Kristus.
11. Klassekammeratmötet.—*Vincent*.
12. Alvorlig Kristendom.—*Vincent*.
13. Seirende Bön.—*Moody*.
14. Ved Jesu Födder.—*Spurgeon*.
15. Daniel Qvorm.

SWEDISH COURSES.

¶ 69. För Rese-Predikanter.

§ 1. INTRÄDE PÅ PROF.

1. Katekesen. (Större upplagan.)—*W. Nast*.
2. Kyrkoordning. (M. E. kyrkans disciplin och Digest of Methodist Law.—*Merrill*.)
3. Metodist Episkopal kyrkans trosbekännelse.—*Sulzberger*.
4. Handbok i biblisk geografi och biblisk historia.—*Hurlbut*.
5. Lärobok i världshistorien.—*C. A. Zachrisson*.
6. Svensk språklära.—*Sundén*.

Läsning: God Revealed.—*C. W. Gallagher*. Doctrinal Aspects of Christian Experience.—*Merrill*. Philosophy of the Plan of Salvation.—*Walker*. Wesley's predikningar. (Band I. och II.)

§ 2. FÖRSTA ÅRET.

1. Hjälpreda vid bibelns läsning.—*Nicholls*.
2. Systematisk teologi. (Inledning samt del I. och II.)—*J. Miley*.
3. Kyrkohistoria. (Första bandet.)—*J. J. Herzog*.
4. Kristlig fullkomlighet.—*Fletcher*.
5. Bibelkännedom. (Första bandet.)—*Kubel*.
6. En skriven oration; valfritt ämne. (Vid denna lägges särskild vikt vid den grammatiska och stilistiska behandlingen. Afhandlingen får icke vara mer än 1,000 ord och skall uppläsas inför examensutskottet.)

Läsning: Sin and Holiness.—*Huntington*. History of Methodism. (Complete.)—*Stevens*. Lärobok i naturkunnighet.—*Hj. Berg* och *A. Lindén*.

§ 3. ANDRA ÅRET.

1. Systematisk teologi. (Autropologi och Kristologi.)—*J. Miley*.
2. Kyrkohistoria. (Andra bandet.)—*J. J. Herzog*.
3. Biblisk hermeneutik. (Inledning och del I.)—*Milton S. Terry*.
4. Bibelkännedom. (Andra bandet.)—*Kubel*.
5. Engelsk grammatik.—*Harvey*.
6. Afhandling öfver "Det kristna dopet."

Läsning: Det kristna dopet.—*Fairfield*, *Merrill* och *Hibbard*. Vittra skrifter.—*Pontus Wikner*. Extemporaneous Oratory.—*J. M. Buckley*. From Dan to Beersheba.—*J. P. Newman*.

§ 4. TREDJE ÅRET.

1. Systematisk teologi. (Andra bandet.)—*J. Miley*.
2. Kyrkohistoria. (Tredje bandet.)—*J. J. Herzog*.
3. Biblisk hermeneutik. (Del II.)—*Milton S. Terry*.
4. Psykologi. (Ny.)—*J. P. Gordy*.
5. Etik. (Allm. delen till sidan 153.)—*Martensen*.
6. Afhandlingar : En tematisk och en textuel predikan.

Läsning : Lectures on Preaching.—*Simpson*. History of the Methodist Episcopal Church. (I. och II. bandet.)—*Stevens*. Världens religioner.—*Bettany*. Ett hundra ar.—*C. F. Peterson*.

§ 5. FJÄRDE ÅRET.

1. Etik. (Allm. delen från sid. 153 till slut.)—*Martensen*.
2. Engelsk litteraturhistoria.—*Wheeler*.
3. The Christian Pastorate.—*Kidder*.
4. Den kristna trons grund.—*Rishell*.
5. Logik.—*Sjöberg* och *Klingberg*.
6. Afhandling öfver "Helgelsen."

Läsning : History of the Methodist Episcopal Church. (III. och IV. bandet.)—*Stevens*. Reformationshistorien.—*D' Aubigne*. Republiken och dess institutioner.—*C. F. Peterson*. Litteraturhistoria.—*C. Warburg*.

¶ 70. Lokalpredikanter.

§ 1. FÖRSTA ÅRET.

1. Katekes. (Större upplaga.)—*W. Nast*.
2. Palestina, det heliga landet.—*J. M. Eriksons* förlag.
3. Kyrkoordning. (1900.) Del I.
4. Allmän historia.—*G. Pira*.

Läsning : Wesley och hans samtida. Wesley's predikningar.
(Första bandet.)

§ 2. ANDRA ÅRET.

1. Metodist Episkopal kirkans trosbekännelse.—*Sulzberger*.
2. Seder och bruk hos de i bibeln omtalade folken.—*J. M. Eriksons* förlag.
3. Kyrkohistorien. (Gamla tiden.)—*Lövgren*.
4. Kyrkoordning. (1900.) Del III. t. o. m. V.

Läsning : Wesley's predikningar. (Andra bandet). Bjurstens läsebok.

§ 3. TREDJE ÅRET.

1. Geografi.—*G. M. Celanders*.
2. Hjälpreda vid bibelns läsning.—*Nicholls*.
3. Kyrkoordning. (1900). Del V. t. o. m. IX.
4. Kyrkhistoria. (Medeltiden.)—*Lövgren*.
5. Afhandling. "Nya födelsen."

Läsning : Metodist kirkans historia.—*Porter*. Det kristna dopet.—*Fairfield*.

§ 4. FJÄRDE ÅRET.

1. Lärobok i bibelkunskap.—*Keijser*.
2. Kyrkohistoria. (Nya tiden.)—*Lövgren*.
3. Kristlig fullkomlighet.—*Fletcher*.
4. Afhandling.—"Rättfärdiggörelsen."

Läsning : Den heliga historien.—*Kurtz*. Bibliska studier.—*Godet*.

§ 5. LOKALDIAKONER.

Öfversikt af kursen för lokalpredikanter.

§ 6. LOKALÄLDSTE.

1. Öfversikt af de bibliska böckerna.—*Brodén*.
2. Theological Compend. (Improved.)—*Binney*.
3. Svensk språklära i sammandrag.—*Sunden*.
4. Afhandling. "Sakramenten."

FINNISH COURSES.

Swedish-speaking preachers are permitted to choose corresponding books in Swedish, according to the direction of the Board of Examination.

¶ 71. For Traveling Preachers.

§ 1. FOR ADMISSION ON TRIAL.

1. Larger Catechism.—*Nast*.
2. Introduction to the Bible.—*Waaranen*.
3. Wesley and His Companions.—*Waaranen*.
4. History of Finland.—*Forsstrom*.
5. The Discipline of the Methodist Episcopal Church.
6. Geography.—*Lagerblad*.
7. Arithmetic.—*Bansdorff*.
8. Finnish Grammar.—*Jannes*.
9. Swedish Grammar.—*Lagerblad*.
10. English Grammar. Translations from English to the native tongue.—*Braekke*.
11. A written sermon on the call to preach.

§ 2. FIRST YEAR.

1. Dogmatiks. (Part I.)—*Sulzberger*.
2. Exegesis in the Synoptic Gospels according to Godet.*

* Examining Committees will make selections for Exegesis, and notify those concerned early in each Conference year.

3. Statistics in the mother tongue.
 4. Syntax of Finnish language.—*Setälä*.
 5. Syntax of Swedish language.—*Lagerblad*.
 6. Anthropology.—*Sjöberg*.
 7. English Grammar. Oral translations from the mother tongue into English.—*Braekke*.
 8. A Written Sermon on Conversion.
- To be Read: † (1) Wesley's fifty-three sermons. First Part. (2) Foundation Truths of Christianity.—*Luthardt*.

§ 3. SECOND YEAR.

1. Dogmatics. (Part II.)—*Sulzberger*.
 2. John's Gospel and Acts. Exegesis according to Godet.
 3. History of the Church. Apostolic and Mediæval Times.—*Cornelius*.
 4. General History.—*Pallin*.
 5. Homiletics.—*Kidder*.
 6. History of Methodism. (Abridged edition, Part I.)—*Stevens*.
 7. The Dissenter Law.
 8. A Written Sermon on the Witness of the Spirit.
- To be Read: (1) Wesley's fifty-three sermons. Second Part. (2) Apologetical Lectures.—*Luthardt*. (3) Church History. I.—*Hammerich*.

§ 4. THIRD YEAR.

1. Dogmatics. (Part III.)—*Sulzberger*.
 2. Exegesis in the Epistles of St. Paul, according to Godet.
 3. Introduction to New Testament Greek.—*Cary*.
 4. The Christian Pastorate.—*Kidder*.
 5. History of Methodism. (Abridged, Part II.)
 6. Church History. (Modern times.)—*Cornelius*.
 7. A Written Sermon on Christian Holiness.
- To be Read: (1) Church History. Second Part.—*Hammerich*. (2) Ethics.—*Martensen*.

§ 5. FOURTH YEAR.

1. Introduction to the Old Testament.—*Godet*.
 2. History of Methodist Missions.
 3. John's Gospel, Greek Translation.
 4. Psychology of the Bible.—*Beck*.
 5. The Commonwealth of Finland.—*Dañnholm*.
 6. A Written Sermon on the Second Advent of Christ.
- To be Read: (1) The Revival and the Pastor.—*Peck*.
 (2) Church History, Third Part.—*Hammerich*. (3)
 The Religion of the Ancient Finns.—*J. Krohn*.
-

¶ 72. For Local Preachers.

§ 1. FIRST YEAR.

1. Biblical History.—*Sundval*.
2. Catechism.—*Nast*.
3. History of Methodism. (Chapters I-XX.)
4. Discipline. (Parts I-III.)

§ 2. SECOND YEAR.

1. Bible Introduction.—*Waaaranen, or Welander*.
2. History of Methodism. (Chapters XXI-XXXIV.)
3. Short Grammar.—*Jännes or Lagerblad*.
4. Discipline. (Parts IV-VI.)

§ 3. THIRD YEAR.

1. Theological Compend.—*Binney*.
2. Wesley's Sermons.
3. The Pastor in Church and at Home.—*Spurgeon*.
4. Discipline. (Parts VII-IX.)

§ 4. FOURTH YEAR.

Review of all read and Church History.

ITALIAN COURSES.

¶ 73. Per Predicatori Itineranti.

§ 1. PER L'AMMISSIONE SOTTA PROVA.

Storia Biblica (Burt's Translation).—*Hurst*.

Storia d'Italia.—*De Castro*.

Compendio di Teologia.—*Binney e Steele*.

Catechismo della Chiesa Metodista Episcopale.

Disciplina della Chiesa Metodista Episcopale (*Edizione 1900*).

Vita di Giovanni Wesley.—*Lelievre*.

Ragguaglio scritto della conversione e chiamata da Dio al ministero.

§ 2. PRIMO ANNO.

Storia Letteraria dell 'Antico Testamento. Libro primo.—*Revel*.

Il Compagno della Bibbia.—*Revel*.

Storia Ecclesiastica (Burt's Translation).—*Hurst*.

Le Evidenze del Cristianesimo.—*McIlvaine*.

Articoli di fede e Dottrine principali della Chiesa Metodista Episcopale.—*Sulzberger*.

Storia Romana, Vol. II.—*Rinando*.

Sermone Scritto.

Da leggere: Sermoni di Wesley.

Roma Papale.—*De Sanctis*.

§ 3. SECONDO ANNO.

Storia Letteraria dell 'Antico Testamento. Libri 2" 3" e 4".—*Revel*.

Chiesa Primitiva, Vol. I.—*Backhouse e Tylor*.

Commentario Sugli Atti degli Apostoli.—*Luzzi*.

Filosofia della Salvazione.—*Walker*.

Omiletica.—*Vinet*.

Storia del Medio Evo, Vol. III.—*Rinando*.

Sermone Scritto.

Da leggere: La Lingua di Fuoco.—*Arthur*.

Vita di Savonarola.—*Villari*.

§ 4. TERZO ANNO.

Introduzione al Nuovo Testamento.—*Godet.*

Discorsi Sinottici del Nuovo Testamento.—*Frazer.*

Storia dei Dommi, Vol. I.—*Bonifas.*

I Testimoni di Cristo.—*Backhouse e Tylor.*

Teologia Pastorale.—*Vinet.*

Storia del Medio Evo (sequito), Vol. IV.—*Rinando.*

Sermone Scritto.

Da leggere: Miracoli di Gesù Cristo.—*Trench.*

I. nostri Protestanti, Vol. I.—*Comba.*

Sommario della Storia della Letteratura Italiana.—*Finzi.*

§ 5. QUARTO ANNO.

Manuale della Bibbia.—*Angus.*

Commentario all' Epistola ad.—*Romani.*

Storia dei Dommi, Vol. II.—*Bonifas.*

Chiaro ragguaglio della perfezione Cristiana.—*Wesley.*

Le Verità fondamentali del Christianesimo.—*Luthardt.*

Logica.—*Jevons.* (Manuale Hoepli.)

Storia dei Tempi Moderni, Vol. V.—*Rinando.*

L'Epoca della Riforma.—*Seebohm.*

Sermone Scritto.

Da leggere: Commentario on S. Giovanni.—*Godet.*

Vita di Martino Lutero.—*Pous.*

I. nostri Protestanti, Vol. II.—*Comba.*

Sermoni di Spurgeon.

¶ 74. Per Predicatori Locali.

§ 1. PRIMO ANNO.

Storia Scritturale (Burt's Edizione).—*Hurst.*

Storia del Metodista.—*Piggott.*

Catechismo della Chiesa Metodista Episcopale.

Disciplina della Chiesa Metodista Episcopale.

Compendio di Teologia (fino alla p. 88).—*Binney e Steele.*

Conversione Cristiana.—*Jacobs.*

Sermone Scritto.

Da leggere: Martino Lutero.—*Bart. Pons.*

Il Carattere.—*Smiles.*

§ 2. SECONDO ANNO.

Storia Moderna.—*Ferrero.*

Vita di Giovanni Wesley.—*Lelievre.*

Compendio di Teologia (finito).—*Binney e Steele.*

Lingua di Fuoco.—*Arthur.*

Storia Ecclesiastica (Burt's Translation).—*Hurst.*

Sermone Scritto.

Da leggere: Sermoni di Spurgeon.

Vita e Lavoro.—*Smiles.*

§ 3. TERZO ANNO.

Chiario ragguaglio della perfezione Cristiana.—*Wesley.*

Sermoni di Wesley.

Filosofia della Salvazione.—*Walker.*

Disciplina della Chiesa Metodista Episcopale.

Storia della Riforma in Italia.—*Comba.*

Sermone Scritto.

Da leggere: Roma Papale.—*De Santis.*

Il Pellegrinaggio del Cristiano.—*Bunyan.*

§ 4. QUARTO ANNO.

Gli articoli di fede e dottrine della Chiesa Metodista Episcopale.—*Sulzberger.*

Le verità fondamentale del Cristianesimo.—*Luthardt.*

Commentario sull' Epistola ai Romani.—*Whedon.*

Sermone Scritto.

Rivista dell' intiero corso.

SPANISH COURSES.

¶ 75. Para los Predicadores Itinerantes.

§ 1. PARA ADMISIÓN Á PRUEBA.

1. Instrucción Elemental.
2. Historia de las Américas.

3. Disciplina de la Iglesia Metodista Episcopal: las Conferencias y los deberes del predicador itinerante.

4. Un Sermón Escrito.

5. *Léanse*: Conferencias sobre la Predicación, por Simpson; Conflictos Espirituales; Vida de Wesley.

§ 2. PRIMER AÑO.

1. Interpretación del Evangelio según San Mateo y de los Salmos 1 al 72.

2. Vida de Cristo, por Stalker.

3. Elementos de Hermenéutica, por Tubbs.

4. Evidencias Cristianas, por Mair.

5. Historia de la Civilización, Época Antigua, por Seignobos.

6. Sermón Escrito.

7. *Léanse*: Sermones de Wesley, primer tomo; Historia Antigua, por Doucoudry.

§ 3. SEGUNDO AÑO.

1. Interpretación de Los Hechos de los Apóstoles, y del Profeta Isaias.

2. Vida de San Pablo, por Stalker.

3. Artículos de Fé de la Iglesia Metodista Episcopal.

4. Historia de la Iglesia, por Hurst.

5. Historia de la Civilización, Época de la Edad Media y Moderna, por Seignobos.

6. Retórica.

7. Sermón Escrito.

8. *Léanse*: Sermones de Wesley, segundo tomo; Historia de la Edad Media, por Doucoudry.

§ 4. TERCER AÑO.

1. Interpretación del Evangelio según San Juan y del Libro de los Proverbios.

2. Teología Sistemática, segunda parte, por Binney.

3. Historia de la Reforma, por Fisher.

4. Historia de la Civilización, Época Contemporánea, por Seignobos.

5. Lógica.

6. Ética.

7. Sermón Escrito.

8. *Léanse*: Historia de la Reformación, por D'Aubigné; Historia Moderna, por Doucoudry; El Papa y el Proder Civil.

§ 5. CUARTO AÑO.

1. Interpretación de la Epístola á los Romanos, de la Primera Epístola á los Corintios, y de los Salmos 73 al 150.

2. Teología Sistemática, Partes Tercera y Cuarta, por Binney.

3. Disciplina de la Iglesia Metodista Episcopal.

4. Psicología, por Janet.

5. Sermón Escrito.

6. *Léanse*: El Bautismo Bíblico; El Hombre de Galilea; Lucila.

¶ 76. Para Predicadores Locales.

§ 1. PARA LOS CANDIDATOS Á LICENCIA DE PREDICATOR LOCAL.

1. La Biblia y sus Doctrinas: Conocimientos Generales.

2. El Libro de Disciplina: Artículos de Fé y Reglamento General.

§ 2. PRIMER AÑO.

1. El Catecismo Número 1.

2. Evidencias del Cristianismo, por Alden.

3. Compendio de Teología, Parte Primera, por Binney.

4. *Léanse*: Vida de Juan Wesley; Conflictos Espirituales; Lucila.

§ 3. SEGUNDO AÑO.

1. El Catecismo Número 2.

2. Compendio de Teología, Parte Segunda, por Binney.

3. *Léanse*: Historia de la Reforma^ción, por D'Aubigné; El Catolicismo Primitivo.

§ 4. TERCER AÑO.

1. Compendio de Teología, Partes Tercera y Cuarta, por Binney.

2. Noches con los Romanistas.

3. *Léanse*: Qué es menester que yo haga para ser salvo? La Causa y el Remedio de la Incredulidad.

§ 5. CUARTO AÑO.

1. Historia de la Iglesia, por Hurst.

2. El Libro de Disciplina de La Iglesia Metodista Episcopal.

3. Un Sermón Escrito.

4. *Léanse*: La Divina Autoridad del Nuevo Testamento.

CHINESE COURSES.

¶ 77. For Traveling Preachers.

§ 1. ADMISSION ON TRIAL.

Genseis, Harmony of the Gospels, the Discipline, Parts I and II; the Larger Catechism with Illustrative Narratives (translated by Ohlinger), Muirhead's Geography, Martin's Evidences, The Four Books, also thorough preparation in the Course in Romanized prescribed for Exhorters.

To be Read: Sheffield's Universal History, Vols. I and II; Allen's China and Her Neighbors, Ohlinger's Life of Tyndale, Mrs. Sites's Life of Wesley.

§ 2. FIRST YEAR.

Leviticus, Numbers, Deuteronomy, 1 and 2 Peter, the Discipline, Part III; Physiology, Sheffield's Church History, Part I; Sheffield's Theology.

Written Sermon.

To be Read: Sheffield's Universal History, Vols. III and IV; Wilcox's History of the United States, Vol. I; Richard's Present Day Triumphs of Christianity, Autobiography of Rev. Hu long Mi.

§ 3. SECOND YEAR.

Joshua, 1 and 2 Samuel, John, Romans, Discipline, Parts IV and V; Sheffield's Church History, completed; Williamson's Natural Theology, Vols. I and II.

Written Sermon.

To be Read: Wilcox's History of the United States, Vol. II; Life of Christ, Vols. I, II, and III; Williamson's Comparative Religions, Richard's Benefits of Christianity.

§ 4. THIRD YEAR.

1 and 2 Kings, 1 Corinthians to Colossians, inclusive; Discipline, Part VI; Astronomy (Pilcher and Lowry); Williamson's Natural Theology, Vols. III and IV; Pastoral Theology, first half (translated by Ohlinger); Martin's Psychology.

Written Sermon.

To be Read: Life of Christ, Vols. IV, V, VI; Faber's History of Civilization; Edkin's Errors of Buddhism.

§ 5. FOURTH YEAR.

Isaiah, Daniel, Job, 1 and 2 Timothy, Hebrews, Discipline, Part VII; Treatise on Matter, Mental Philosophy (translated by Yen), Pastoral Theology completed.

Written Sermon.

To be Read: Life of Christ, Vols. VII, VIII, IX; Martin's Political Economy, Resolution of Doubts, Walker's Philosophy of the Plan of Salvation (Translated by W. M. Hayes).

¶ 78. For Local Preachers, etc., etc.

Candidates for Local Preachers' License must be examined on the entire Course for Exhorters, Local Preach-

ers must also be prepared on the Exhorter's Course in the Romanized as a condition of advancement or ordination.

§ 1. FIRST YEAR.

Genesis, Exodus, Acts, the Discipline on the Annual Conference, Geography of Palestine.

Memorize: Psa. i and ii; Isa. lxi; 1 Cor. xv, 35-58.

To be Read: How to Win Souls (translated by Miss Ruth Sites).

§ 2. SECOND YEAR.

Joshua, Judges, 1 and 2 Thessalonians, Biblical History, Part I; the Discipline on the Central and the General Conference.

Memorize: Gen. i and Matt. v.

To be Read: Du Bose's Catechism on the Three Religions; Nevius's Manual for Preachers.

§ 3. THIRD YEAR.

Job, 1 and 2 Corinthians, 1 and 2 Timothy, the Discipline on a Preacher's Duties, Biblical History, Part II.

Memorize: Psa. viii and Matt. vi.

To be Read: The Parables of Jesus Explained; Who is Jesus? (Sia Sek Ong.)

§ 4. FOURTH YEAR.

Isaiah, Galatians, Philippians, James; Binney's Theological Compend (translated by J. W. Lambuth), the Discipline on Sunday Schools and Epworth Leagues.

Memorize: Psa. xc and John iii.

To be Read: The Three Important Things.—*Martin*. Illustrations of Christian Truth.—*Allen*.

N. B.—All memorizing to be in Mandarin or the Colloquial.

Local Preachers desiring Deacons' orders must be examined on the entire course for Local Preachers, re-read the books prescribed to be read, and do the work required in the Romanized.

Local Deacons seeking Elders' orders must pass the examination for Admission on Trial except The Four Books (when excused therefrom by the local Mission or Conference); and must peruse the books required to be read up to the end of the second year of the course for Traveling Preachers, including the Life of Christ complete.

¶ 79. For Exhorters.

Examination by District or Quarterly Conference: The Miracles of our Lord, General Rules, Lewis's Simple Catechism. Read at sight selections from John's Gospel, Romanized. Foochow candidates must also be examined in the Romanized Primer.

Memorize: The Apostles' Creed and the Decalogue.

To be Read: Bunyan's Pilgrim's Progress, first half.

§ 1. FIRST YEAR.

The Parables of our Lord, the Discipline on Members and Exhorters. Read at sight selections from the Four Gospels, Romanized.

Memorize: Psa. xxiii and the Beatitudes.

To be Read: Pilgrim's Progress, last half.

§ 2. SECOND YEAR.

Mark, Bible Picture Book, the Discipline: Articles of Religion; Pilcher's Primary Geography. Read at sight and write from dictation selections from the Romanized New Testament.

Memorize: Psa. xci and Luke xv.

To be Read: The Gate of Virtue and Knowledge.—*Griffith John.*

§ 3. THIRD YEAR.

Luke, Barth's Bible Stories, the Discipline on the Fourth Quarterly Conference; first half of the Larger Catechism with Illustrative Narratives (translated by

Ohlinger). Read at sight and write from dictation selections from the Romanized Newspaper.

Memorize: Psa. li and John xvii.

To be Read: The Tongue of Fire.—*Arthur* (translated by Cornaby).

§ 4. FOURTH YEAR.

John, the Discipline on the District Conference, the Larger Catechism, completed. Read and write, as above, anything in the Romanized.

Memorize: Isa. liii and 1 Cor. xiii.

To be Read: The True Witness of Jesus.

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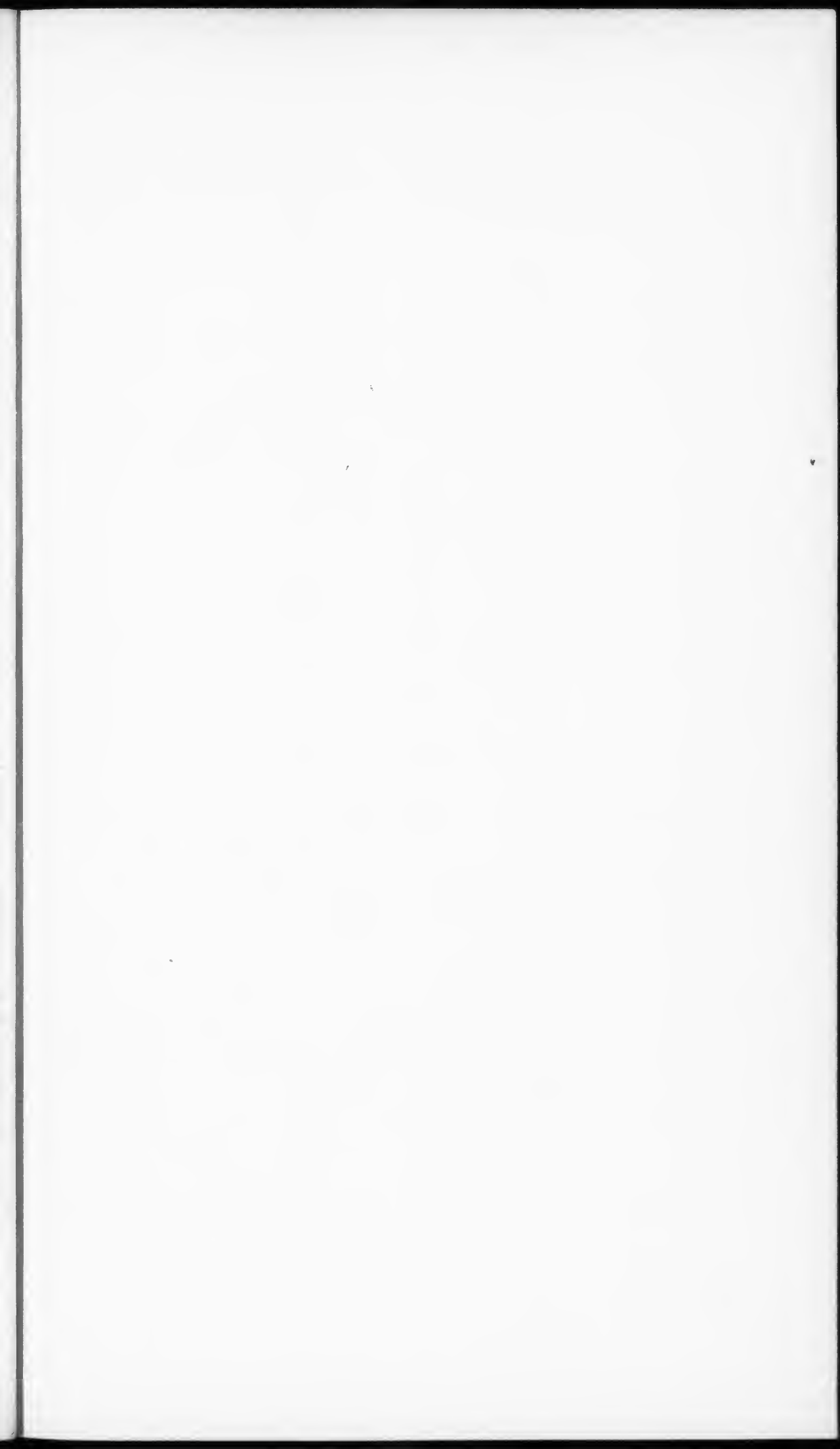
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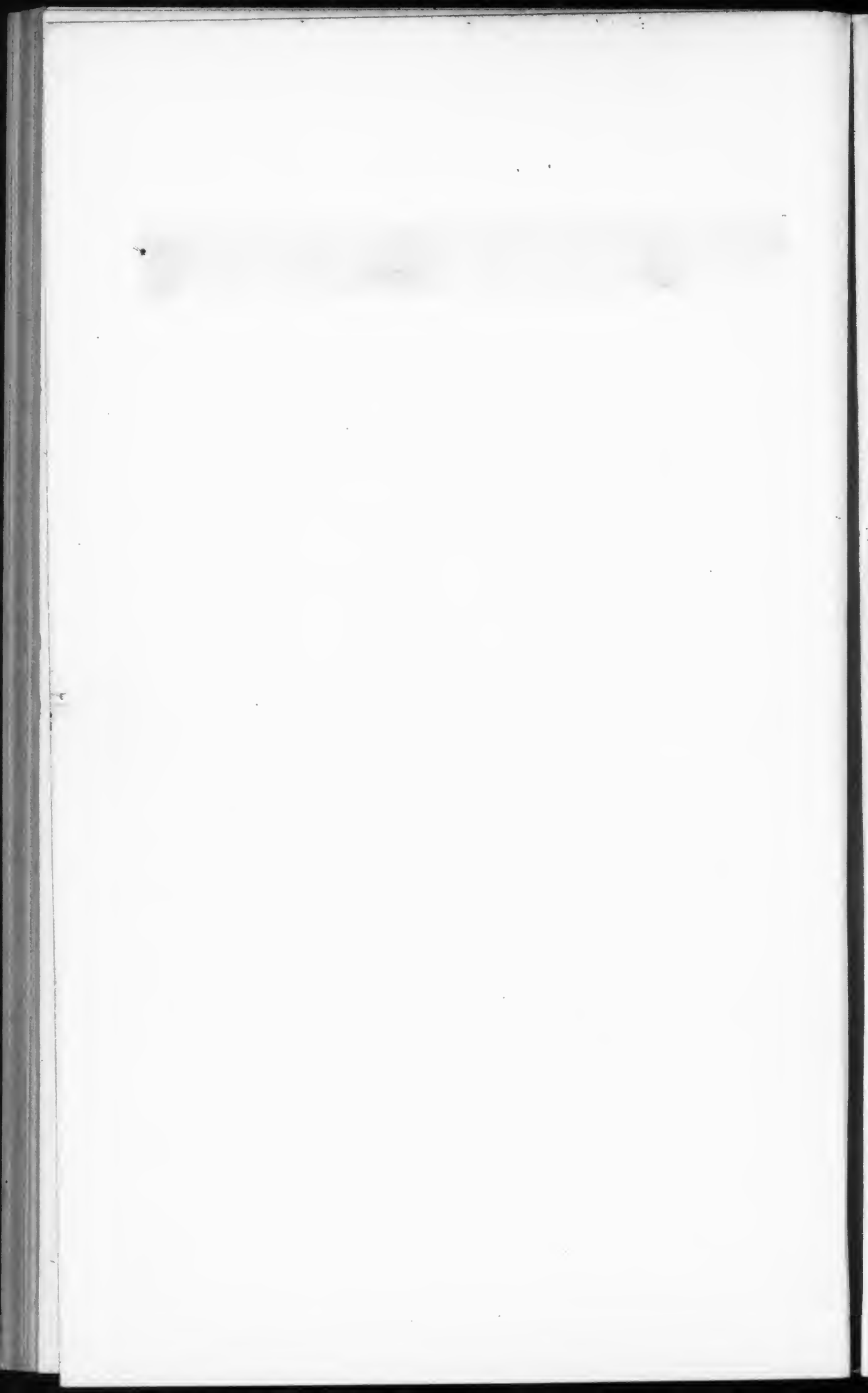
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Resolved, 1. That Bishop E. G. Andrews be appointed to edit the Discipline.

2. That Bishop Andrews, W. V. Kelley, J. M. Buckley, Homer Eaton, G. P. Mains, and S. F. Upham are hereby appointed a Committee to rearrange and index the Discipline in accordance with the action of the General Conference, under the following restrictions: (a) They shall make no changes in the Articles of Religion, or the chapter on the General Conference; nor on Boundaries, or the Ritual of the Church, except under the order of this body; (b) They shall make no change in the language or the arrangement of words which shall change the obvious meaning of any paragraph as it now stands. But they may rearrange where necessary in order to place them under their proper headings; *provided*, that these changes shall be effected without change of meaning.—*Journal*, 1900, p. —.





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